

Central-Blatt and Social Justice

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The Peace Mentality

The genuine peace mentality has nothing in common with a wishy-washy pacifism, which in the analysis reveals itself as a mere sentimental horror of the physical evils of war without an active station of the moral abuses that constitute the evils of war. Nor must it be confounded with a hollow and abstract cosmopolitanism, in which we seek refuge who wish to escape the concrete issues towards their own country and nation. The peace mentality is a vigorous and virile attitude of mind and will bent on rendering faithful service to the nation, and at the same time contributing generously to the common cause of humanity. It is inspired both by patriotism and by love for the common race to which we all belong. It is not a sentimental but an ethical orientation of the mind. If this frame of mind became universal among men, war would be relegated to the realm of remote possibilities and peace would be assured, for the peace of the world ultimately depends more upon the mentality of men than upon any outward arrangement.

It is here our opportunity arises. We can contribute, each one of us personally, to the creation of a peace will. Public opinion and world opinion are the sum total of the opinions of the individuals who have become articulate and vocal. It rises no higher than individual opinion. The first step, then, in this great movement for universal justice and peace, for the two can never be separated, is the education of the individual mind to a true and sincere peace mentality. If each one fosters in himself the peace mentality he makes to that extent a valuable contribution to the glorious cause of world education and international reconciliation. He is toward that sympathetic understanding among the peoples which is the one effective basis of peace, as President Coolidge so well says: "After all, the main support of peace is understanding."

In this movement for international education the individual counts for very much, since masses and nations are reached only through individuals. If we urge our hearts of the war spirit we cleanse the world of that ferment which leads to aggression, imperialism and bloodshed. "The greatest contribution," writes Professor Walter Rauschenbusch, "which any man can make to the social movement (the movement for international friendship is the social movement in its most magnificent form) is the contribution of a regenerated personality, of a which sets justice above policy and profit, and

of an intellect emancipated from falsehood. Such a man will in some measure incarnate the principles of a higher social order in his attitude to all questions and in all his relations to men, and will be a wellspring of regenerating influence. If he speaks, his judgment will be a corrective force. If any new principle is to gain power in human history, it must take shape and life in individuals who have faith in it."¹⁾ Such men are the hidden germs of fresh humanities, the hidden founts of gathering river floods. After some time they or their descendants will be in controlling positions in the world and carry into practice the noble ideals that have set their hearts aglow. They will touch others with the divine fire of their hearts and gradually grow to a power that will shape the destinies of the world.

Wars do not happen. They are made. They are the culmination of certain tendencies that have deliberately been fostered. They are the expression of a collective will. True, the ruling statesmen make the declaration of war, but behind them stands the people, which either outspokenly or tacitly approves their action. Aggression and imperialism cannot be carried on except with the support of the entire nation. Hence, when nations are precipitated into war they have none but themselves to blame. An alert people will watch the foreign policies of its government and loudly express its disapproval when they take a dangerous turn. But the people does not thus dissociate itself from the aggressive or imperialistic policies of its rulers, because it is at heart in harmony with them. It rejoices in national aggrandizement; it glories in conquest; it is willing to benefit by the economic advantages gained by the use of force; it becomes intoxicated by military achievements; it is carried away by national pride; it repudiates the action of its government only when this has not been attended by the promised success. A searching of hearts will reveal there much of the fatal war leaven that is the cause of bloody conflicts. Needed, therefore, is a change of heart not only on the part of governments but likewise on the part of the people. The taint of the war mentality reaches very deep in most of us, though we may not be willing to admit it. In this respect, as in many others, we are constantly deceiving ourselves. O, we always see the war spirit in the other nation and roundly condemn it; but to our own shortcomings we are blind. What is benevolent care for and paternalistic intervention in the af-

¹⁾ Rauschenbusch, Walter, *Christianity and the Social Crisis*, New York.

fairs of backward people, when engaged in by us, is ruthless imperialism, when it is attempted by another nation. It has always been thus. It is the war mentality that beclouds our vision. We shall see things in their true nature once we have acquired the true peace mentality.

There are certain obstacles that must be removed before the peace mentality can become a reality. These obstacles are in the hearts and minds of men and consist in false emotional attitudes and selfish dispositions. We overcome these obstacles by enlightenment and education.

Perhaps the greatest impediment to world peace is a false patriotism and an excessive nationalism. It is easy to sin by an excess of patriotism. There is a glamor about the native land that intoxicates like strong wine and makes us forget every other consideration. Patriotism is a passion, and passions readily pass all bounds. We forget that patriotism, to be a virtue, must be properly regulated and brought into coordination with other duties. Ill regulated self-love is immoral and ultimately is ruinous to the individual. Ill regulated love of country is equally immoral and results in harm to the country. It defeats itself. When patriotism becomes perverted it involves our own country in ruin and brings disaster to the rest of the world. We must so love our country that we do not exclude from this love other nations and humanity. Our country must not prey on humanity but serve the common cause of civilization. Our country fares best when the world fares well. The good of our country is dependent on that of the whole race. We can love our own country sincerely and ardently, and yet wish other countries well and desire that our country should enjoy no unfair advantage over others. Injustice to other nations degrades our country and finally recoils on our own heads. Our own nation must not be exalted above other nations but take its place among them and with them cooperate in the upbuilding of civilization. Nationality is good but it is not the end all and be all. It must not eclipse humanity.

Professor C. E. Vaughan speaks well of the function of nationality: "It can hardly be doubted that the earliest writer to give its due place to nationality was Mazzini. He felt, as few men have felt, the force of the popular sentiment in this matter. To him the nation is not, as it is to many, an end in itself. It is strictly a link in the chain between the individual on the one side and humanity on the other. He recognizes what may be called the personality of the nation. He proclaims its right, or rather its obligation, both to defend itself against all encroachment, whether material or moral, from without, and to develop its inborn faculties to the highest possible pitch from within. At the same time, he marks out the limits, beyond which the instinct of nationality becomes dangerous, or even harmful. He denies that it is a final and absolute principle. He persistently subordinates it to larger claims of humanity. This at once bars out the possibility of any right to aggression as between one nation and another. It subjects all nations

alike to the common ties which bind the members of one brotherhood, mankind. By the same stroke Mazzini gives the only valid sanction to the rights of nationality. He declares the free development of the national spirit to be essential to the true life of humanity. So far as it serves that end it is nothing but good. As soon as it throws itself athwart that end, it becomes an enormous evil."²

C. BRUEHL

(To be concluded.)

Fundamentals of Christian Charity

V.

Associated Catholic Charities

Freedom is of the very essence of charity. Out of this freedom has grown a great and varied multitude of charitable works. Charity has ever sought to relieve the many needs of man, needs touching the life of his body and soul. Charity has consequently expressed itself in a truly amazing diversity of benevolent works.

Attempts have been made to simplify the works of charity by suppressing some of them, by forcing them into definite channels of uniform action or by inhibiting the free exercise of charitable activity. But these attempts have failed. Charity is spontaneous because it is life. Life always bursts artificial bonds; it shatters artificial molds. To rob charity of its powers of expression is to rob it of its life.¹

Diversity, however, may mean chaos and confusion. Like all human acts, charity too falls under the sway of reason. It is one of the functions of reason to regulate, systematize, collate, and coordinate. Taking hold of works of charity it will strive to bring them together into a living, organic whole.

A living organism is made up of many members. Each member is different, each has a special function. No member loses its identity because it has become a part of a living whole. So too it is with works of charity. Diversity is needed because there is need of special functions. Charity must specialize because the ills reaching into the life of man are specialized. Yet with all this specialization there is needed unity within a living organic whole.

The association of Catholic Charities seeks to achieve this unity. It is a combination of religious societies of every kind, of institutions, corporations, parishes, and individuals, who have given their attention to works of benevolence. The members are varied of purposes, methods, and functions characterize them; yet in their objective they are one. It is charity. Charity is the life force that brings them together as different members of a living organism.²

¹⁾ Vaughan, C. E., *The History of Political Philosophy*

²⁾ Ratzinger, *Armenpflege*, Freiburg, 1884, p. 588.

²⁾ Kerby, Wm. J., *Social Mission of Charity*, p. N. Y., 1921.

would be a mistake to think of the Associated Charities as a super-organization. It is unfortunate that this idea has crept in in some quarters and there is evidence of a tendency to exhibit it. The menace of it lies in this that policies of crushing domination may be adopted and exerted; the constituent members of the Associated Charities are subordinated instead of coordinated. Furthermore, the danger of a deadening centralization lies very close; it is quite human that those in power will expand their jurisdiction at the expense of the associated members; enthusiasm is thereby damped, zeal is deadened, good will is diminished in the subordinated units. Finally, the taints of a pernicious monopoly make themselves felt; history proves that combinations assuming the character of a super-organization show a tendency to absorb the constituent units, wiping out their identity; such monopolistic action leads to vicious anemia in the social body; the courts of this land have rightly protected the economic and industrial life of this nation, not against business combinations, but against such monopolistic combinations that threatened to throttle it in its former development. Nothing could be so disastrous to the progress of Catholic Charities as a monopolistic super-organization wielding power in a reasonable restraint of benevolent activity. Every argument that has been used against centralization in matters touching the missions, education, the widening of governmental powers, is equally applicable against the misguided efforts of those who cannot think of organization excepting in terms of super-power centralization.

Right reason demands organization, but it does not demand that kind of organization which in the end involves dissolution and death. Associated Catholic Charities should be what the name implies, a combination of associates in works of Catholic charities.⁵⁾ These associates have the right to remain autonomous; to expand their activities within the field of their special functions; to live their own life according to the special genius of their organization.⁶⁾ The Church herself has ever granted the widest diversity of societies within her bosom; she has fostered a spirit of autonomy; she has welcomed organizations which serve a special interest, even though they serve it in a unique and novel way. Briefly, the Church has not made the mistake of other organizers to think of unity in terms of uniformity. The achievement of unity and of diversity, of centralization and yet decentralization, the harmonious combination of these two apparently contrary things—this it is that characterizes the genius of the organizer. The autocrat and dictator can by fiat of his will centralize; in appearance it looks

The Charity Organization Society, so successful in co-ordinating independent charities and promoting interest in organized charity, is deserving of study as a correct type of association of charities. cf. Queen, Stuart A., *Social Trends in the Light of History*, pp. 103-119, Phila., 1922. Ehrle, S. J., Franz, *Beiträge zur Geschichte und Rechtsgeschichte der Armenpflege*, p. 131, Freiburg, 1881.

as though he organized; he has but created lifeless machinery; he cannot put the spirit of a rugged and vigorous life into the cogs which he has forced into his machine.

Associated Catholic Charities are often thought of as a super-organization because they maintain a central office. In truth, this central office is but the service station of the associates combined in Associated Catholic Charities. They delegate to this office things which can be more effectively done at or from some central point.

It is at this central office that a social service exchange can be maintained to prevent waste, fraud, and an overlapping of work.⁵⁾ Thorough investigations can be made of reported cases by charity visitors equipped by special training for their work. By its contact with various specialized works of charity it can, without loss of time and money, refer the case at once to the proper relief agency, whose purpose it is to meet the problem discovered in a particular instance. It is in a position to maintain bureaus for expert advice, for instance in legal matters. It can maintain better than any single organization facilities for child-placing. It can give great aid in working out new and better standards for the different kinds of charity works.

Excepting cases of emergency, requiring immediate relief, it should not be the purpose of the Associated Charities to dispense to the poor the things they need for life. Such relief work should be decidedly temporary in character. To take from the cooperating associates work which they are organized to do, to relieve them of their responsibilities, will result in a deadening of their initiative and a paralyzing of their energy.

The objection is, of course, raised that often there are no agencies established in the locality where the poor are to be cared for, or the existing agency is inefficient or weak. This objection leads to an important function of Associated Charities, one unfortunately too often neglected. It has the function of organizing additional cooperating units or of quickening the life of such that have lost their initial vigor. For such a work a trained organizer filled with the spirit of Christian charity is indispensable. This will involve, of course, additional expense, but it goes without saying that the right man for such work will more than pay for himself. It is of the greatest interest to the Associated Charities to have as many co-workers in the field as possible.

Intent too much on the practical side of charitable endeavor Associated Charities show a tendency to become too much a huge central agency of relief.⁶⁾ As a consequence the educational and promotional functions of Associated Charities have been neglected. In this matter the "Caritas-Verband," the magnificent Associated Catholic Charities

⁵⁾ Spalding, Henry, S. J., *Social Problems and Agencies*, pp. 327-339, N. Y., 1925.

⁶⁾ Hickey, Thomas F., *Financing of Catholic Charities*, p. 37, Sixth Nat. Conference of Cath. Charities, Washington, 1920.

ties of the whole of Germany, has blazed the way.⁷⁾ At its central office in Freiburg it has a "Charity Library" of more than 30,000 volumes; it has its own students there for purposes of research work in problems of charity, and it invites other students to utilize its library facilities; it arranges conferences for the executives, managers, organizers, social service workers of charitable organizations; it gives special courses of training for voluntary and paid charity visitors. Nine different departments function under its supervision and control: the departments of child welfare work, juvenile protective work, family welfare work, parish service, social service training, welfare work for the sick and defective, immigration welfare work, and scientific research. The aim of these departments is, not to do practical relief work excepting in cases of emergency, but to be a clearing house of information, to coordinate similar works of charitable endeavor, discover new needs, suggest ways and means to solve the problems that are projected into charity work, smoothen out difficulties arising between organizations working in the same field, and to arouse the general public to the problems of charity. If the "Caritas-Verband" has raised itself to a high position of prestige not only among the Catholics but also among the non-Catholics of Germany, it is largely due to the educational work carried on among them for more than twenty-five years. It values the tremendous force of ideas, and through its own printing establishment it brings literature of every kind into every Catholic home of Germany. Its many publications on questions and problems of charity are of exceptional excellence.

The Associated Catholic Charities have as a whole underestimated the importance of educational and promotional work.⁸⁾ Financial resources will not flow freely if the interest of Catholics has not been stimulated with regard to the many needs of Catholic charities. It is to be questioned whether methods of compulsory contribution are, in the long run, the best. Certainly, the spirit of charity suffers through the pressure of measures of taxation. Definite quotas and assessments allocated to various parishes or societies reach, it is true, a larger field of resources. Many will be brought to contribute who otherwise never do anything for charity; the income up to a definite amount is certain. These are distinctive advantages. Yet, the harm that is done to the spirit of charity through measures of force is not to be underestimated. Some people, otherwise very generous, are perhaps not in a position at the time the contribution is exacted to give what they could and would more generously give at another time. Others come to feel that they have completely satisfied their obligation of almsgiving by giving once a year. Others do not give in one contribution a sum equal to the total sum they would give by way of smaller con-

tributions made at different times throughout the year. The personal appeal has, in the long run, been found to be the best; it reaches the most varied interests, and touches often the mind and heart of men just when it is most responsive. So men, if not most of them, will do for some specific good work what they will not be inclined to do through some general collecting agency, no matter how commendable its purpose. Men are after all individuals, and to reach them as individuals in an individual way has ever been found to be the best way.

A compact Associated Catholic Charities will find ways and means to prevent a riot of special appeals. Definite policies of soliciting funds can be found and laid down by the associates in combination of charities. Whatever agreement is reached on this point, is then a matter easy of execution. It is precisely here again that educational work of an Associated Catholic Charities can much, not only to define measures of tact and prudence among the organized recipients of charity, but also to develop a sense of discrimination in giving.

Associated Catholic Charities are still in the pioneer stage. There is still much that is undeveloped and even chaotic in the field of charity. Individualism has run rampant.⁹⁾ Little thought has been given to a proper correlation of works of charity and unfortunately not much more thought has been given to the proper functions of associated charities. It is of the utmost importance that wrong policies for the future development of Catholic charities be avoided. The great value of a well-planned, properly functioning Associated Catholic Charities is apparent.¹⁰⁾ It is an indispensable formation bureau, a clearing house of correlated charitable activities, a center of prompt measures of relief in urgent cases of need, an agency of certain necessarily centralized operations, a promoter of works of benevolence, a service station for the associated members, an invaluable representative in negotiations with other private organizations or governmental bureaus and departments, a spokesman for things Catholic in the field of charitable endeavor.¹¹⁾

In order to enlist the widest possible interest and initiative in charitable endeavor too much insistence cannot be laid on a democratic organization of Associated Catholic Charities. Provision should therefore be made for a General Assembly in which every charitable institution, bureau, home, society, club, or parish conference should be allowed to have its representative. It is at the quarterly, semi-annual, or annual meeting that reports of what is achieved can be made, difficulties discussed, weaknesses pointed out, new methods and objectives suggested, for better and more efficient results. The Board of Control is, of course, necessary, whose powers should be those of supervision and di-

⁷⁾ Joerger, Kuno, *Caritas-Handbuch*, pp. 51-69, Freiburg, 1922.

⁸⁾ Kerby, Wm. J., *ibid.* p. 167.

⁹⁾ Kerby, Wm. J., *ibid.* p. 162.

¹⁰⁾ Warner, *American Charities*, pp. 444 sq., N. Y., 1922.

¹¹⁾ Keegan, Robert F., *Surveys of Catholic Charities*, 30, Sixth Nat. Conf. Cath. Char., Washington, 1920.

its aim must be not only to regulate the general operations of the Associated Catholic Charities but also to outline new policies and to determine a definite program of action; it should have well defined powers of decision. The Administrative Committee should have charge of the actual execution of the centralized work of the Associated Catholic Charities; as executives, they should be as in any business corporation, powers of direction and initiative, yet ultimately they are to be responsible to the Board of Control.

In brief, the organization of Associated Catholic Charities requires on the one hand enough of power in the central organs to effect a proper coordination between the various charitable works and, on the other, a large freedom for the associated members in order to stimulate their interest and to operate their initiative. Within the range of these two aims the organization of the Associated Catholic Charities must be worked out. The successful attainment of these two aims will assure the successful operation of an Associated Catholic Charities.

A. J. MUENCH

Progress of Compensation Insurance Funds

Following the policy of several of its predecessors, the last Congress refused to enact into law the Fitzgerald Federal Compensation Bill, introduced with the purpose of providing accident compensation for wage workers in the District of Columbia. Such an act is all the more questionable since the bill had been favorably reported by the House Committee less than three times in the course of the past three years. Moreover, the same Committee had voted the adoption of this measure by the last Congress, "as a just and adequate and reasonable compensation measure, well adapted to meet the existing conditions existing in the District of Columbia."

While the greater majority of all of our States have by now provided for workmen's compensation for the wage earners in the District of Columbia, should be working and living under the most favorable conditions possible, since the Federal government should set an example regarding the duty it owes those who are least able to help and protect themselves, lack the protection all civilized nations have learned to grant the modern wage earners, because of the special dangers connected with industry so largely employing machinery. The attitude observed by Congress in this case is especially reprehensible for the fact that the chief reason for the non-enactment of the bill must be sought in the well organized and active opposition of the measure of liability insurance interests. Their objection toward the Act is based on the facts following the Ohio exclusive insuring fund. Were Congress to adopt it for the District of Columbia, such action would give a strong impetus to state funds in States which have not as yet es-

tablished them. In other words, it would threaten the liability insurance companies with a loss of business; therefore they are opposed to the Fitzgerald Bill, and since the residents of the District of Columbia are voiceless and powerless, Congressmen believe they may safely ignore the demands of justice and equity which call so loudly for a measure granting protection against the losses accidents impose on the modern worker.

It is therefore the voters outside of the District of Columbia must take a hand in this matter, insisting that their Congressmen should either vote for the measure, after it has been reintroduced into the next Congress, or show good reasons for not doing so. Were the tactics of the compensation companies less objectionable, did they carry out their contracts faithfully, state funds for workmen's compensation would not find in us a champion. But since the insurance companies will make every endeavor to gain advantage over the individual worker, who is forced to settle with them, a more equitable system must be introduced. Furthermore, insurance companies' operating expenses are entirely too high, thus placing burdens on industry which, in the last analysis, the consumers, the vast majority of our people, must pay for. Since the state fund system is out of the experimental age, and since all of the state funds have done exceedingly well, there is no reason why they should not be generally adopted. In fact, their progress has been rather more satisfactory than could have been anticipated.

Following twelve years of conspicuously successful experience with a competitive state fund for workmen's accident insurance, the California State Industrial Commission now urges that this insurance be carried exclusively in the state fund. The Commission declares that then the fund "will be in a position to place California in the front rank of all the States in the matter of providing the victims of industry with remedial and restorative relief, with lowered cost to employers." An exclusive state fund, the Commission concludes, will "turn downward the present upward trend of compensation insurance rates and, at the same time, by reason of the elimination of the waste that is characteristic of the competitive insurance-selling system, produce such additional revenue as may be needful to provide substantial benefits to both employer and employee."

In Oregon, where the state fund is the exclusive carrier of insurance under the elective workmen's compensation law, the State Commission shows that the exclusive state fund is vastly more economical than private insurance. If private insurance companies had carried the insurance under the Workmen's Compensation Act during the 12 years of its operation, as they are seeking to do in the future, the Commission reports, "the cost to the employers of the state would have been \$34,668,900.46, as compared to the total of \$19,107,664.14, which employers did pay." Thus the saving to Oregon industries insured in the state fund during this period was \$15,561,236.32.

A special legislative commission created in Massa-

chusetts in 1926 to investigate the operation of the Workmen's Compensation Law, in a report just submitted to the Legislature, unanimously concludes that: "There is nothing theoretically impossible or wrong in the exclusion of the insurance companies from Workmen's Compensation. They have no vested right in the business of insuring employers against the payment of compensation. Nor is there anything impossible or wrong in the State taking over this function. Nothing is gained by calling such a step monopolistic. Indeed, as originally drafted, the law contemplated one mutual company of all the employers who accepted it with a monopoly of the insurance, thus excluding all companies from any share in it. Nor is anything gained by calling the suggestion socialistic. A form of insurance, which the law practically, though not legally, requires of employers by depriving them of their common law defenses, is not a purely private business. The State may properly supply its citizens with what it requires of them."

Ohio's exclusive state fund for workmen's compensation insurance continues to make a remarkable showing. Miles M. Dawson & Son, consulting actuaries of New York City, who were engaged in 1926 by the Industrial Commission of Ohio to make an examination and actuarial survey of the Ohio state workmen's compensation insurance fund, have recently reported that the audit "demonstrated a highly favorable situation from every aspect." They show that the expenses of operation of this exclusive state fund for the year ending June 30, 1926, were only 3.8 per cent of the premiums received for the year plus the expenses, while in states that still permit the commercial insurance to carry workmen's accident insurance the average ratio of expenses to premium of 65 stock companies is 38.9 per cent, and that of 28 mutual companies 23.4 per cent. The saving to Ohio industries, by insuring through the exclusive state fund rather than through private carriers, was \$7,278,837.69 in that year alone.

During the last session of the past Congress, the Central Verein centered its attention on the Federal Longshoremen's and Harbor Workers' Compensation Bill, which was passed on the last day Congress was in session, March 4, and goes into effect on July 1, 1927. In the next Congress our efforts shall be devoted to assisting those fighting for the Fitzgerald Bill, and we hope that all of our members, throughout the U. S., will render us every possible help in order that this measure may be enacted into law.

According to St. Thomas Aquinas, the precept of the divine law which says, "There shall be no poor nor beggar among you," does not forbid anyone to beg, but it forbids the rich to be so grasping and stingy that some men are compelled by necessity to beg. (*Summa Theologica*, 2a, 2ae, art. 187, qu. 5, ad 3). This is an important truth all too frequently forgotten.

The Echo

Warder's Review

Not to the Masses or Classes, but to True Providence
The great mind and noble soul of Vladimir Ilyich Ulyanov, who seems to have been designated by I Providence the precursor of some still more stupendous one, to be charged with the duty and task of leading the members of the Russian Orthodox Church out of the mire of the Russian Orthodoxy Church of Rome, says in his essay, "Heaven and Earth": "The future does not belong to the 'masses', not to the 'intellectuals', or anything similar, but only to the people." Moreover, if it is really true that Russia is divided into two classes, one of which will find its 'rebirth in heaven,' while the other obtains "to every man on earth"—"then it is also clear that the future belongs to neither one nor the other of them."

The reason is obvious, and holds for a class-conscious America as well as for the Russia, the thinker had in mind.

Rumblings That Presage the Storm

The genesis of the reconstruction period following the war has helped to convince the American farmer that he has little in common with the financiers and the captains of industry. That he was not permitted to borrow on his Liberty Loan bonds while the great New York banks were able to draw on the Federal treasury for tremendous amounts of money, merely helped to emphasize his sense of his being the victim of a system which favored capital at the expense of productive labor of all kinds.

This belief has found expression in a statement recently adopted by about one hundred delegations who met in Minneapolis and represented various rural sections of our great Northwest:

"The producers of wealth and the great combination of capital have no interests that are identical. The strife between these two classes will intensify until the two masses become organized so that they may take over the machinery of production, distribution and exchange to end that these agencies may be operated in the interest of the many instead of for the benefit of a few."

Although, undoubtedly, not too many of the farmers would at the present time wish to subscribe to so radical an opinion, there is the danger that the economic conditions may drive them to a similar frame of mind in the course of another decade or two. At least the tillers of the soil will be able to obtain a just reward for their labor. The German peasant wars, which wrought such terrible havoc, were preceded by just such mutterings of discontent as were referred to, twenty and thirty years before the final crash came.

A Woefully Incomplete Partnership

"An industrial Locarno," whose first aim would be to abolish the existing frontier between Capital and Labor, was suggested to the Labor Co-Partnership Association by Sir Harold Bowden at one of the meetings, recently held in London. The speaker presented an industrial code including the following principles:

guaranteed payment of labor whether the services rendered were successful or not. Good-will between capital and labor, employers acting with candor and frankness to avert cause for suspicion and distrust by employees, and equal candor and conscientious work by the workers.

the constitution of joint staff committees.

Additional payments to workers from surplus profits of capital and management has received a preliminary reward."

While we do not know whether Sir Harold Bowes estimate that such a code would form the basis of understanding in half the industries of Great Britain is correct or not, we are of the opinion that such method of co-operation between the two

factions in industry will be resorted to before long in all industrialized countries. But it is not going to constitute anything like a perfect and suitable solution of our problems. It would probably be the consummation of the present tendency of Labor to obtain to an interest in the "House of Lords." Those not of this partnership would not merely have to pay the piper but the whole bill. Since the main object of such an "industrial alliance" is not directed toward the attainment of justice, as applied to all citizens of a nation, in fact, to all men, but is rather desired for the purpose of increasing the profitability of industry.

In other words, financiers and entrepreneurs are beginning to realize that Labor should be taken into some kind of partnership by capital for the purpose of increasing both production and profits as the best means of gouging the consumers.

The Fruits of Imperialism

Imperialism is not at all to the liking of the American people. A great majority of our citizens would prefer to see our ships and marines withdrawn from China, rather than have them participate in executing the plans of "secret diplomacy," greatly decried both by our statesmen and public press scant ten years ago. Unfortunately, the views of the people do not prevail, and thoughts such as those expressed by the *Catholic Messenger* of Worcester, Mass., haven't the slightest influence on our Department of State. The publication ed declares:

One thing is quite certain, the idea of making war on China is not very popular here. A great ocean lies between the two. Intercourse, for the purpose of commerce, is the thing, but concessions, enforced by the landing of American marines, spell exploitation. We ought not to be common cause with other nations that have long been committed to policies of territorial aggression. Sooner or later, let us evacuate our traders before we are compelled to evacuate our missionaries."

Unfortunately a great number of our dailies and weeklies, and, moreover, ignorant or worse cartoonists are helping to create the impression that these are the mere tools of Russian radicals, and "I'd never have thought of rebelling against their little friends and benefactors" had they not been elected to the evil influences from Moscow. The situation is correctly set forth, on the other hand, in the *Ave Maria*, whose editor is not merely distinguished by sweet reasonableness, but by a love for justice. He writes:

"Well-informed persons have not been at any loss to explain the violent anti-foreign outbreak in China. The Chinese are really a peace-loving people, but they had suffered too much and for too long a time from the domineering of foreigners. They still remember the attempts to dismember their old empire, the Opium war of 1839-1842, the war of 1856, the unequal treaties imposed by the powers; and there was the shelling of junks on the Yangtze river, a few months ago. The exploitation of the natives by foreign capital had become unendurable."

Should anyone doubt the correctness of these statements, let him consult Dr. Parker Thomas Moon's recent volume on "Imperialism and World Politics." What its author has to say in the chapter, "The Battle of Concessions in the Far East," will convince any man, not directly interested in the profits accruing from the policy of imperialism, of the correctness and soundness of the opinions voiced by the two Catholic weeklies mentioned.

Some Results of Co-operation

Farmers, conducting co-operative livestock sales organizations in the State of Wisconsin, have proven that co-operation is not merely a boon to Danish farmers, but may help solve the problems of the tillers of the soil of our country whenever they organize and conduct such efforts properly, i. e., in accordance with accepted and tried principles and methods of co-operation.

One of the recent Bulletins (No. 394, April, 1927), published by the Agricultural Experiment Station, University of Wisconsin, declares that approximately one-half of Wisconsin's livestock is now marketed locally through co-operative livestock shipping associations, about one-fourth of this volume being consigned to co-operative livestock sales agencies at three terminal markets.

Moreover, one-half of Wisconsin's shipping associations are members of the co-operative terminal sales agencies, six of which operate on the Milwaukee, Chicago and St. Paul markets in competition with five private commission firms at Milwaukee, about 125 at Chicago, and about 32 at St. Paul. "Taking the three markets," the *Bulletin* declares, "while these six agencies sell about 15 per cent of the total market receipts, and the 162 private firms receive the other 85 per cent, thus the co-operative companies each average 2½ per cent of the market receipts, while the private companies average one-half per cent."

"This result," the *Bulletin* points out, "has been achieved in only a few years of co-operation, and is indicative of the spirit of co-operation that is ever growing among the livestock men." How rapid has been the rise of these mutual organizations, the history of the Equity Society, which obtains all of the livestock from Wisconsin, shows. From its origin on March 20, 1922, until January 1, 1926, it handled 4870 carloads of stock that sold for \$9,110,177.11. The story of the Central Co-operative Commission Association is even more astonishing. In less than 4½ years of its existence this organization sold 80,358 carloads of stock valued at \$110,937,932.61, at a commission charge

of \$1,231,107.13, of which sum \$356,247.76 has been paid back as patronage dividends.

Since the C. V. has consistently pointed out to our members in the rural districts the advantages of co-operation, insisting that what was good for the Danish farmers and the farmers of other European countries should certainly prove beneficial to the agriculturists of America also, the *Bulletin* referred to simply underscores our contentions. We recommend it, therefore, to the attention of priests and farmers in those sections of our country where the marketing of livestock is of importance.

Contemporary Opinion

When Mr. Hoover made his attack on British profiteers for making a profit on their rubber it seemed to many that he was inconsistent. We have a tariff that enables our home profiteers to make fabulous profits at the expense of consumers. That foreign profiteers should seek to make money at our expense was intolerable. It makes a difference whose ox is gored.

We have plenty of rubber in Southern Mindanao. When I was there in 1900, foreign wood choppers were cutting down the rubber trees instead of tapping them. Some day our people will learn about these rubber forests and will proceed to exploit them. We may be sure that they will be allowed to get as large a price as "the market will bear."

ROBERT W. LEONARD,
in *The Landmark*¹⁾

* * *

Those who take a brutal and short-sighted view would say that Secretary Jardine's latest figures on farm migration show the true way toward agricultural relief²⁾ . . . Let the drift cityward continue under economic pressure, let so many hundred thousand more farmers be starved out—the most enterprising and energetic farmers will move first—and we shall finally reach a position of equilibrium. Production and consumption will balance.

That is clearly the goal toward which we are now headed, but it is a very thoughtless observer who regards it as the right goal. It is condemned by its cruelty. But it is also condemned by the fact that a healthy national life needs a healthy equilibrium between agriculture and industry. The demand for farm-relief legislation, ill-directed as much of it has been, is at bottom a justified protest against the system by which for decades the Government has subsidized the factory at the expense of the field.

The New York World.

* * *

The world-wide offensive against the labor movement is under way. The tocsin should be sounded so that every union man and union woman

¹⁾ The Monthly Magazine of the English-Speaking Union.

²⁾ The Sec. of Agriculture had stated that during 1926 the farm population decreased by almost 650,000.

may have timely warning and be at their posts of duty and prepare to repel the enemy.

Fascism in Italy is a pronounced manifestation of the thing with which we are confronted, France is dominated by a thinly disguised Fascist policy. The trade unions in that country face many restrictions imposed upon them that are conducive to efficient functioning and healthy growth, and the government has the greatest machinery in the world to enforce those restrictions.

England, too, is following the lead of Mussolini as evidenced by the drastic anti-labor bill introduced in the British Parliament by the Baldwin government, and which seems certain of passage by a big majority.

There are many other evidences of this trend but we need only to take the recent decision handed down by the United States Supreme Court in the Indiana stone cutters' case in order to bring the matter home to every liberty-loving American, particularly to every trade unionist on this side of the water. That decision is bound to do great harm to every trade union and presents a problem that will require the best thought of the movement to solve.

ANDREW FURSETH, President
International Seamen's Union

* * *

The international cartel is the latest natural growth of a capitalism which standardizes in important branches of productive enterprise throughout the industrial world upon a system that presents combination as the only alternative to a wasteful cut-throat competition. Trolling and apportioning the markets for raw materials they use and for the products which they manufacture, these cartels, left to their own devices, must come to exercise a more or less despotic power over the consumer, incidentally over large sections of the world, both in the countries that produce the raw materials, and in those which convert them into finished products. The International of labor is incapable of such close co-operation, and the consumer cannot organize effectively against price control which such cartels will exercise. Able international business men, utilizing governmental machinery when they require it, to open markets, win concessions, negotiate loans, or obtain cheap labor in subject countries, thus become the rulers of the world and the organizers of its destiny in a more real sense than ever before. Most national governments are unpopular and international government is at a standstill, that the normal attitude today is one of acquiescence in this strengthening of the capitalist grip.

J. A. HOBSON,
in *Foreign Affairs*

¹⁾ From an article in the March issue on "Economic Organization of Europe," by the distinguished British economist.

SOCIAL REVIEW

CATHOLIC ACTION

Malayalam Catholic paper *Nazrani Deepika*, at St. Joseph's Press, Mannanam, Travancore, India, has been converted from a tri-weekly daily paper, and is therefore the only Indian Catholic daily newspaper.

Following the example of the universities of Tübingen, Louvain and Lille, the Catholic University of Freiburg has now a chair for medicine and future missionaries. Professors Clement, Truand Perrier have already been appointed as professors.

These missionary societies which have their houses in Freiburg will make the most of this chair, such as the Capuchins, the Fathers of the Holy Ghost, the Society of St. Francis of Sales, the Missionaries of the Immaculate Heart and of the Sacred Heart, who continually send missionaries to Oceania, Africa, India, Madagascar and elsewhere.

At the general annual assembly, in Paris, of the Catholic Union of Agricultural France, attended by 150 delegates, some interesting information was brought out concerning the aid given by Christian brothers to seminaries by supplying them with grain and other commodities produced on farms.

The organization for "aid in kind" is especially well-developed in the diocese of Versailles, where last year, in spite of a very bad harvest, the farmers gave to the diocesan seminaries nearly 40,000 kilos of food.

In addition there were gifts from grocers, bakers and manufacturers.

Similar works flourish in the dioceses of Beauvais, Senlis, Soissons, Rouen, Chartres, Rheims. In the diocese of Rouen, the Grain Foundation, only a few months old, has already collected 60,000 kilos of grain which will serve not only to feed the seminarians, but for the preparation of the hosts.

According to the program of the fifth annual meeting of the Catholic Conference on Industrial Problems, to be held in Detroit on July 1st and 2nd, the first session will discuss "Co-operative Relations in Industry." Addresses will be delivered by J. M. Larkin, Assistant to the President in charge of Industrial Relations, Bethlehem Steel, on that company's plan of industrial relations, while Chas. F. Mills, of Chicago, District Representative of the Machinists, will speak on "Production Management Co-operation." The highly important subject of "The Social Effects of Mass Production in Industry" will be discussed by Rev. J. B. Mans, Moline, Ill., while the equally important but greatly neglected "Case of the Unskilled Working Family" will form the basis of the symposium discussion at the afternoon session on July 2nd.

Rev. W. A. Cummings, Director of Catholic Action in the Archdiocese of Chicago, will present the facts.

A paper on "American Economic Radicalism," which will form the basis of the evening symposium on July 2nd, will be by the Rev. R. A. McGowan, assistant director of the Department of Social Action, N. C. W. C. The discussion of this topic will be led by Judge Philip H. Donnelly,

of Rochester, and a representative of the American Federation of Labor.

SOCIAL STUDY

A Country Life Week is to be conducted at the Michigan State College, East Lansing, from July 31 to August 6. "Farm Income and Farm Life" is to constitute the leading theme of this meeting, which is to discuss the various relationships between agricultural income and the standards of farm life.

Seventeen different conferences have been definitely scheduled for this Country Life Week, and the few days preceding. The sessions of the American Farm Economics Association, the second conference of the International Country Life Commission, the School of Leadership for students interested in rural life, the meeting of the World Agriculture Society, and the conference of American "Master Farmers," will be gatherings of national and even international scope.

THE LAND QUESTION

The call to a meeting, which was to consider the advisability of holding a National Agricultural Conference, recently issued by Dr. Nicholas Murray Butler, President of Columbia University, contains the following reference to the land question:

"Since men must live, agriculture cannot be displaced as the basic industry. Therefore, the land, in the largest sense of the word, challenges modern scholarship and modern human interest in a score of ways.

"A generation ago Henry George saw this and pressed it upon public attention with marked eloquence and vehemence. His proposed solution for the problems growing out of the land is not one which either economist or public opinion have been disposed to accept. The fact remains, however, that some solution for the problems of the land and its relationship to human life should and must be found."

WHEAT POOLS

Establishing of the fact that closer union of agricultural agencies in all the principal wheat exporting countries of the world is entirely practicable was an outstanding accomplishment of the International Wheat Pool Conference, held at Kansas City, Mo., during the first week in May. Another was provision for the establishment of a "permanent international bureau which will act as a clearing house for statistical information relating to the development of international co-operation and such other matters as may be of mutual benefit to the world co-operative movement."

A third gain registered by the conference related to closer organization of wheat pools in the United States, and to the securing of larger memberships and more extensive operation of these marketing units, probably with Government assistance.

Mr. Wood, a recognized leader in organizing and conducting the successful Canadian pools, declared after the conference: "It was shown that there are no insurmountable difficulties in world co-operation. Conditions in the United States are different from those in Canada, still other differences apply in Australia, and others in Russia. But there are no problems in any of these countries that cannot be solved

better through co-operation than otherwise. We are far ahead of where we were at the first international conference held at St. Paul a year ago."

During this conference the nine wheat pools, at present operating in our country, limited, however, in membership and the volume of grain handled, considered a suggestion submitted by Mr. William M. Jardine, Secretary of Agriculture, that financial assistance to the extent of \$50,000,000 might be offered by the Government to aid firmer establishment of these co-operative marketing agencies. It was proposed that one-half of this sum might be used for building and acquiring grain elevators and other necessary facilities, and the other one-half for initial operating expenses. This fund would be repaid by the pools in long-term installments.

Division of sentiment among pool leaders led to postponement of approval or acceptance of the suggestion. Pool leaders in the southern states, including Texas and Oklahoma, were inclined favorably to the idea; those in other states were disposed to take an opposite view, both on the assumption that the aid fund suggested would be inadequate and that its acceptance might interfere with further consideration of the McNary-Haugen Farm Relief Bill. Unofficial comment was that the co-operative marketing aid plan had been advanced as an Administration move to head off the Farm Relief Bill.

FAMILY ALLOWANCE

An investigation of the question of family allowances has recently been carried out by the International Federation of Trade Unions, with the result that a surprising lack of unanimity has been expressed by the various countries interrogated. The first question asked was, "Does any such system exist in your country?" As regards Europe, this was answered affirmatively by Austria, Belgium, Bulgaria, Czechoslovakia, Denmark, France, Germany, Holland, Latvia, Poland, Rumania, Switzerland and Jugoslavia. A negative reply was sent by Hungary, Memel, Spain and Sweden, while Great Britain hedged with the remark that "no general system" was in vogue.—Payment is voluntary in Belgium, Holland, Poland and Rumania for all classes of employers. It is also voluntary for private industry in Czechoslovakia, Germany, Latvia and Jugoslavia, but it is enforced by legislation in public enterprises. In the other countries the system is enforced by legislation.

There is a widespread belief noticeable in the replies from the various national centers that "family allowances force down wages." Canada, which sent a reply strongly opposing the system, added to this objection that family allowances would tend to make employers reduce the number of employees with large families, and wound up by saying, "Canadian and American labor leans more to the establishment of wages based on the productivity of the workman, plus the machine that he operates, rather than on the older theory of basing wages on the minimum amount necessary to keep him physically fit to continue to produce."

WAGE WORKERS' VACATIONS

In an effort to produce some helpful discussion of the perennial problem of the relation of employer to employee, the editor of *New York* recently addressed an inquiry to a number of leaders of

opinion, mainly heads of industry, in regard to the question of paid vacations for wage-earners. In reply to the questions as to whether paid vacations for production workers are possible, such a plan would tend to break down the basis of group feeling between employer and employee. An official of the Standard Oil Co. of New Jersey stated that "the announced purpose of the vacation plan of the company is the twofold purpose of preparation for another year of service and for faithful performance of work already done."

An official of the Crane Co., Chicago, believes that vacations seriously interfere with production, while the president of the Consolidated Gas Co. of New York thinks that the subject of vacations with pay is of real and immediate interest and any assistance in arranging vacations on a sound basis is real service. Mr. William Green, president of the American Federation of Labor, writes as follows: "As the year accumulates that vacations with pay are good business, we should certainly expect to see an extension of the practice. Vacation benefits the worker physically and certainly makes for better industrial relations."

INDUSTRIAL ACCIDENTS

Falls were most important numerically as the causes of the March fatalities in New York State. Forty-three deaths were attributed to falls as compared with 29 for February. The difference is said to be due to the increase reported by construction, which is usually responsible for more fatal falls than any other industry. The various kinds of falls included three ladders and scaffolds, five down stairs, four windows, and 17 from other elevations, often occurred in construction work and were the structures on which the men were working.

Ten deaths were the result of falls on a level. Of these occurred from one to fifteen months prior to the date of the deaths which were said to be the result of after-effects of the original injuries or of conditions aggravated by such injuries. An 86-year-old carpenter tripped on some lumber on the floor of the building where he was working. He caught his ankle between some barrels scraping the skin. His death seven days later was due to erysipelas of the leg. Among the remaining fatal falls was one into a vat of boiling liquid containing a solution of acid and one into a wheel of a plant manufacturing car wheels. In both cases employees died of burns.

STRIKES

The annual report of the Yorkshire Miners' Association, recently published, shows the losses wrought by the seven months' stoppage of the coal mining industry, on both the finances and the membership of the association. The membership before the stoppage was 172,664 and it had fallen to 246 at the end of the year. Since then some recovery has been made, and at the end of March the number of members exceeded 100,000. When the stoppage began the association's assets amounted to £538,000. At the end of the fourth week the amount had been expended.

It will take until 1930 for each member to pay back the amount he received from the association in cash in the form of negotiated loans from other unions. The amount of £103,000; overdrafts on the security of £78,000, and from the Miners' Federation (including the Russian money) £335,000 was received.

total income, including loans and grants from all, was £1,205,000, and of this sum £109,000 was sole.

INJUNCTIONS

Supreme Court Justice John Ford recently gave in New York City an injunction secured by the jewelers against locked-out union employees.

Doing so, Justice Ford said the injunction was based upon perjured affidavits, and that "every American citizen has a perfect right to spread his belief in unionism as long as he does it in a peaceful and orderly manner, as was done in this case."

Injunction applied for by the Bolivia Panama Company, New York City, restraining the officers and members of Local Unions 3 and 45 of the International Hatters of America from picketing its shop, was denied April 23 by Supreme Court Justice Valente after a four days' trial in that city.

Dismissing the suit, Justice Valente held that the workers had a right to strike and that if the picketing is peaceful the courts will not interfere. The court held that "the right of persuasion cannot be denied."

CO-OPERATION

Under the auspices of the National Co-operative Retailers' Federation of England, the question of co-operative v. Municipal Milk Supply was discussed recently at a conference at Kettering. Mr.

Alexander, M. P., introduced the subject, pointing out that there were 329 societies in Great Britain which had entered the milk business and were supplying their members with this necessary article.

Dealing with the supply of milk there were four conditions to be borne in mind. They were (1), health; whether the price was such as to unduly exploit the consumer; (3), whether the producers were unduly exploited; and (4), whether the service, efficiency of management, and direction of policy made it necessary for central trading. Co-operative societies should endeavor to show the public that they can deliver goods in the interest of health of the community. That was being done in many districts where co-operators were encouraging the public to improve their milk supply to co-operative societies.

EXPORTATION OF CAPITAL

Billions of dollars of American capital are invested in South America in the form of railroads, fruit plantations, shipping companies and lines, Robert H. Patchin, vice-president of the National Bank, told the members of the Chamber of Trade and Transportation, New York, in discussing "North American Interest in the American Trade," at a forum just held by the board.

Exports from the United States in 1926 amounted to \$4,800,000,000, of which 17 per cent went to South America while of the total of \$4,430,000,000 imports, 25 per cent were received from South America, Mr. Patchin said. The total of imports and exports to and from Latin America were 2½ times the value of such trade in 1913, he added.

WORKERS EDUCATION

Every tenth person in Sweden is a member of an educational association affiliated with the Swedish

ish National Centre for Workers' Education (Arbetarnas Bildningsförbund), according to a report made public in connection with the celebration this year of the fifteenth anniversary of the founding of the National Centre.

The enrolled membership has risen from 293,633 to 1,010,066, but as there is considerable duplication, owing to the fact that many persons belong to several political, labor union or co-operative organizations, the actual number of individuals covered is put at about 600,000.

SECRET SOCIETIES

According to the *University of Missouri News Service*, published weekly by the University of Missouri, "the Honorary Legion of Honor has been conferred upon Dr. Stratton D. Brooks, President of the University of Missouri, by the Grand Council, Order of De Molay."

This information was conveyed to President Brooks by Frank S. Land, one of the founders of the Order of De Molay, the junior branch of Masonry in America, from Louisville, Ky., where the Grand Council was in meeting.

LYNCHING

After interviewing Mayor Moyer and Sheriff Haynie of Little Rock, Governor Martineau of Arkansas has stated his conviction that police and sheriff's forces could have averted the lynching of John Carter, Negro, on the night of May 4. Little Rock newspapers also take the same view.

At the request of the acting Mayor, state troops were finally sent in to restore order, while Carter's death was being investigated by the grand jury.

DIVORCE

The second reading of a bill to provide further facilities for divorce in South Africa, sponsored by a private member, has been rejected through the opposition of Major G. B. Van Zyl, of the South African Party.

Although a non-Catholic, the Major fought the bill on behalf of the Catholic Federation, and secured its defeat by a majority of ten votes.

UNION LABEL

Machinery turned out by union machinists will bear the label of the International Association of Machinists, the Machinists' District Council announces.

The label is either riveted on as a metal plate 1½x1¼ inches or is of paper and pasted on. It bears the union insignia and the words "Union Made."

CHILD LABOR

A royal decree has been published in the Belgian *Journal Officiel* which forbids the employment of children under sixteen in theatres, music halls, and dancing and night clubs. Neither are children under sixteen to be allowed to offer goods for sale in any public building or in the streets.

WAGES

Employment offices at St. Paul advertise for laborers on railroad construction work, and offer 35¢ an hour, for an eight-hour day without board.

Since board costs one dollar a day, the worker retains, says the *Labor Advocate*, "\$1.80 for tobacco, automobiles, steam yachts and other knickknacks."

Central-Blatt and Social Justice

Als Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.

Abonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.

Abonnement auf Lebenszeit, \$50.00.

Persönlichkeit und Beruf.

Der paradiesische Kulturbefehl: Macht euch die Erde unterthan und erfüllt sie, schliesst ein, dass jeder Mensch seinen "Beruf" habe, seine bestimmte, einzigartige, einmalige Funktion im Weltganzen. Der Berufung zum Himmelreich—Alle sind berufen, aber nur wenige wirken ihre Berufung!—entspricht *in statu naturae institutae*, im Paradieseszustand, d. h. in der soziologischen Idee, eine ebenso eindeutige Berufung zu konkreter Diesseitsarbeit. Diesem Ideal des Paradieses, d. h. der Schöpfung, wie sie Gott plante, widerspricht die Berufslosigkeit, die "Zwecklosigkeit" im Weltprozess, das ist die Sklaverei. Das soziologische Charakteristikum der Sklaverei, der die gefallene Menschheit anheimfiel, ist nicht die Freiheitslosigkeit—denn wer ist "frei"—sondern die Berufslosigkeit, die "Hauptlosigkeit" *in oeconomicis*.

Das Christenthum hat die Sklaverei nicht schlechthin verboten, nicht "abgeschafft"; es hat in das Chaos der Berufslosigkeit, das es vorfand, zuerst einmal die Berufung für das Himmelreich hineingestellt und innerhalb derselben die Berufung zum Priesterthum. Aus dem allgemeinen Priesterthum aller Menschen, insbesondere aller Christen, Getauften und Gefirmten, hob die Kirche das besondere Priesterthum nach der Ordnung des Melchisedech heraus, den "Beruf" *par excellence*. Diesem "Stand" schlechthin standen die "Laien" zuerst einmal als die Masse der "Nicht-zum-Priesterthum-Berufenen" gegenüber. Mit dem Wachsthum der katholischen Kultur freilich und der Eroberung der Welt für Christus gewannen zwei andere Berufe Bedeutung, gleichfalls auf sakramentaler Basis ruhend: der Beruf des Vaters, des Familienhauptes, und der des Fürsten, des Staatshauptes, beide wurzelnd im Sakrament der Ehe, der Voraussetzung für Familie und Staat. Nunmehr erst ergaben sich die differenzierten Berufe in der Welt, in Kunst und Wissenschaft, in Staat und Wirthschaft, das, was wir heute "Beruf" zu nennen gewohnt sind, was aber Beruf im wahren Sinne nur ist, wenn es sich der Bindung an den Priester, den Vater und den Fürsten, d. h. die Kirche, die Familie und den Staat bewusst bleibt und der Persönlichkeit des Menschen dient, nicht dieselbe neuerdings versklavt.

Junge Menschen, die sich in der Gegenwart ihren Beruf selbst zu wählen haben, stehen zuerst vor der Entscheidung zwischen geistlichem und weltlichem Beruf. Die Eltern schon sollten im Grunde ihre Kinder für einen dieser beiden Berufe

erziehen, ohne damit natürlich das Schicksal Kinder festlegen oder es zwingen zu wollen. Geist weht, wo er will, der solideste Beruf wird schon von den Eltern, ihrem Betrieb Formen grundgelegt. Es ist jedenfalls eine Erfordernis des katholischen Menschen, wie genwart und Zukunft verlangen, dass er sich vor die Berufswahl stellt und sich restlos klar über seinen Weg, d. h. den Dämmerzustand weder Gewissenserforschung noch Entschluss kommen lässt, rücksichtslos in sich selbst windet. Kulturträger in beiden Ständen Priesterthum und Familienthum, werden nur die mit ihrem Beruf wirklich gerungen haben innerlich bereit waren, beides zu wählen, von Gott gefallen sollte, und die in der That auch Anlagen für beide Stände und Berufe tragen, so dass für sie jede der beiden möglichen Entscheidungen ein Opfer bedeutet, das Opfer anderer Möglichkeit. Das heisst, die katholischen Kulturträger der Zukunft müssen so bestehen, dass die Priester das väterliche, familiäre Element in sich tragen, ein tiefes Verständnis und Fürsorge für die Bedürfnisse und Interessen der Familien. Väter hinwieder ein priesterliches Element Opfersinn, ein Denken mit der Kirche, das Stand im übertragenen Sinne zum Ordensmacht.

Wer den geistlichen Stand wählt, der hat seiner Zukunft die Bahn gewiesen. Welche kreativen Posten er jetzt immer ausfüllt, er die priesterlichen Berufe. Wer sich hingegen in der Welt entschieden hat, für Ehe und Familie muss sich jetzt erst klar werden, in welcher Art er diesem Beruf dienen will, in welche Kultur er hineingehört. Hatten es frühere Generationen leicht, indem sie selbstverständlich dem Beispiel Väter folgten und dabei glücklich und zufrieden waren, so steht die Jugend jetzt vor dem Problem, je mehr geistige Kräfte sie von der Vorsehung mitbekommen hat. Nur diese hat ja auch die "Wahl" im eigentlichen Sinn, sitzt die "Freiheit" der Entschliessung. Wer in der Lage ist, geistig dem modernen Konkurrenzkampf aufzunehmen, ist in der Regel frisch und irgend einen Verdienst, einen Erwerb, einen Gewinn zu finden, das ihm den Lebensunterhalt abwirkt.

Es ist nun zweifellos das brennendste Problem der katholischen Gegenwart, dass vorerst diejenigen jungen Menschen, die das dazu notwendige geistige Kapital besitzen, sich Berufe wählen, denen sie primär nicht den blossen Erwerb, Geschäft, das Geld suchen, sondern die spirituelle und soziologische Persönlichkeit, ihre Merkmale, ihr Schöpferthum, ihre Kulturfähigkeit. Hier muss es sich zeigen, ob wir an das Evangelium glauben oder nicht: Sehet die Lilien auf dem Felde. . . . Wer einen wirklichen Beruf suchende hat in der Welt, wer mit sich und mit dem Reine gekommen ist, sich klar geworden, dass er in der weltlichen Kultur, in Kunst und Wissenschaft, Staat oder Wirthschaft ein bestimmt, einmalige, eigenartige Aufgabe zu

der ist verpflichtet, sich dieser Aufgabe zu ziehen, auch für den Fall, das der "Reiner" kein solcher ist wie bei einem blosen Erb, auch wenn die Sorgen, Mühen, Leiden dieser Aufsarbeit grösser sind als dort, wo die Persönlichkeit zwar aufgegeben, dafür aber neben dem Beruf oder Geschäft irgend ein Sport, eine Liebhaberei, eine interessantere Sache betrieben wird, ("Quasiberuf," wie ihn heutzutage die meisten Menschen besitzen. Nicht diese Liebhaberei neben Beruf ist das Ideal, ist Kulturthätigkeit, sondern ein Beruf, in dem der ganze Mensch aufgeht, den der Mensch leben und sterben kann, arbeitet am Sonntags arbeiten, Sonntags aber beten. Nur Menschen, die ihren Beruf derart selbst formen, in dem sie leben und weben, sind Kulturträger, und nur jene, die sich dabei der Bindung an Kirche, Familie, Staat bewusst bleiben, katholische Kulturher.

Die grosse Mehrheit der modernen Menschen sieht sich nicht in die Lage kommen, sich zur Aufklärung durchzuringen und sich einen erfüllten Beruf selbst zu formen. Die Wenigsten haben die geistigen Fähigkeiten, die Umwelt zu erhalten, ihr die Stirne zu bieten, das geistige Material, das ein Fonds ist, der im Kampf ums Leben nicht versiegt, und nicht alle, die diesen Beruf besitzen, machen von ihm den rechten Gebrauch. Die Mehrzahl der Menschen kommt mit ohne Schuld in Berufe hinein, die keine Berufe sind, die blosse Erwerbe oder Geschäfte darstellen, in denen der Mensch nicht zur vollen Entfaltung seiner Persönlichkeit gelangt, die er vielmehr erleiden, erdulden zu können meint, um seinen Freunden neben ihnen nachzugehen.

Diese Stellungnahme zum modernen Berufsleben spricht nicht der christlichen Ethik. Das Christentum verlangt gewiss nicht wenig von diesen Menschen, die Sklaven der modernen Kultur und Wirtschaft sind, es fordert von ihnen einen Heldenmut sondergleichen, eine Heldenhaftigkeit, die vielleicht in vielen Fällen das Opfer, das derjenige leidet, der aus der Welt geht und in den geistlichen Tod tritt, übersteigt. Während diejenigen, die

Beruf in der Welt finden, nichts anderes zu tun haben als ihm zu dienen, ihrer Persönlichkeit Ernehrung zu tragen und darauf zu bauen, dass Gott lebenswenig wird untergehen lassen wie die zum geistlichen Stande Berufenen, haben die anderen, schuldlos oder schuldbar einen solchen Beruf nicht finden konnten, die katholische Pflicht, ihren eigenen Erwerb, ihr Geschäft, das sie vielleicht nicht befriedigt, solange sie darin thätig sind, nicht blos zu erleiden, sondern geistlich zu gestalten, sich ein ständiges Opfer, durch freudiges und wissenschaftliches Arbeiten, durch Verwandlung des Menschenwerkes in ein Heilswerk. So kann diese Mutterei ein Priesterthum, ein Mönchthum in der Welt werden für den, der es fassen kann.

Es wird vielleicht einmal ein Orden kommen, der gerade diese Menschen, die die Welt liegen wollen, die statt Sklaven blos loszukaufen, selben in Heilige verwandeln wollen, zusammenstellt, d. h. durch Gelübde der Kirche verbindet und

das Gnadenleben der Kirche damit in das Herzgetriebe des modernen Lebens hineinleitet.

Das sind die drei grossen Probleme, die der Katholizismus der Gegenwart und Zukunft zu lösen hat: 1.) muss er die Elite seiner Jugend dazu bringen, dass sie klar und eindeutig sich entscheidet für einen der beiden Stände, damit die wahren Priesterberufe dadurch sich ergeben, ohne die der Katholizismus nicht bestehen kann; 2.) muss er diejenigen, die sich der Ehe und Familie, dem Dienst der Welt, widmen wollen und die die geistigen Fähigkeiten dazu besitzen, dahin führen, dass sie Vertrauen haben in die Vorsehung und in die Weisheit des Evangeliums, in ihrem Wirken in Familie und Welt aber ein Priesterthum sehen, das in der Gnade wurzelt und dem daher die Verheissungen Christi nicht minder gelten als dem Priesterthum im Dienst der Kirche; 3.) muss der Katholizismus diejenigen, die zu keiner Berufswahl gekommen sind, in der Welt wohl die Familie, nicht aber den Beruf fanden, oder familien- und berufslos gelieben sind, dazu vermögen, in der Ausfüllung des Postens, den sie nun einmal innehaben, den Gottesdienst zu sehen, den sie in der Welt leisten können.

Von der Lösung dieser drei Probleme hängt die katholische Zukunft ab. Neben der Erkenntnis, dass es nur zwei Stände giebt, Priester und Väter, keinen "dritten Stand," kein Neutrüm, keine neben dem Priesterthum zur Ehelosigkeit, neben dem Familientum zum Weltdienst bestimmte Kategorie, muss die ergänzende Einsicht den Katholizismus beseelen, dass trotzdem die Menschen, die scheinbar den "dritten Stand" bilden, in ihrer Weise, wenn sie sich den beiden Ständen an die Seite und zur Verfügung stellen, ebenso der Kultur dienen können wie diese. Die Zukunft des Katholizismus ist die Jugend, die treu und fest der Stimme in der Brust folgt, die schlicht und einfach ihren geraden Weg geht, und die, sofern sie sich für die Welt entscheidet, in Familie und Beruf Burgen baut, die die Pforten der Hölle nicht überwältigen können.

DR. ERNST KARL WINTER (Wien).

Vom Taumelgeier erfasst!

Es gehört zu den Rätseln menschlicher Verblendung, dass die gewaltige Mehrheit aller Parteien in allen Ländern trotz des Wissens um die ins Unermessliche gesteigerten Vernichtungswirkungen des nächsten Krieges (dank namentlich der Entwicklung der Giftwaffe seit dem letzten Krieg) diesem Kriege dennoch nicht entgegenarbeitet.

Das allein verdient ein entsprechendes Strafgericht Gottes. Gott lässt einfach die abendländische Menschheit in dem von ihr entwickelten Giftgas (vergl. die neuesten wissenschaftlichen Berichte Carl Mertens' und Gertrud Wokers' darüber) plus der von ihr entwickelten Trägheit, Dummheit und Menschenfurcht ersticken.

PATER FRANZ STRATMANN,
im "Friedenskämpfer.")

¹⁾ Pater Stratmann ist Vorsitzender d. Friedensbundes deutscher Katholiken.

Fr. Francis Xavier Weninger, S. J.

Foreword

The material of the following sketch with but very few exceptions has been taken from Father Weninger's own "Erinnerungen aus meinem Leben in Europa und Amerika."¹⁾ The purpose of the sketch is to present without comment an idea of the missionary's labors, and thus let these speak for themselves. Any violation of the prescription of Urban VIII has been carefully avoided.

J. P. M., S. J.

* * *

I.

More than a century has passed since one of the best known and most widely loved American parish missionaries was born. As with missionaries generally, Francis X. Weninger was born thousands of miles from his destined field of labor. The vigil of All Saints, 1805, witnessed the arrival of the tiny infant that was to become a mighty force in God's Church. His cradle was the paternal castle of Wildhaus near Marburg in Styria. Both father and mother were devoted Catholics, and impressed deeply into the heart of their youngster the solid principles of manly, Christian conduct.

At an early age Francis began his gymnasium course at Marburg. Soon after, however, he was sent to Laybach to study pharmacy. During whatever leisure moments he had, he persistently continued the study of the classics under the supervision of the director of the local gymnasium. Endowed with a natural bent for studies the youth made brilliant and rapid progress, so that his insatiable desire for knowledge soon won for him special recognition not only from his teacher, but also from the most unexpected source of all—from the Empress Carolina Augusta, wife of Francis I of Austria.

The circumstances were these. Francis' father, besides owning the estate of Wildhaus near Marburg, had other lands in Hungary. Some difficulties had arisen concerning these, which Sebastian Weninger, the father, wished to be brought to the notice of Francis I. It fortunately happened that the Congress of Emperors met at Laybach in 1821. Since the young man was in that city then, Sebastian entrusted the affair to him, with instructions to seek an audience with the Empress and thus, through her, to gain access to the Emperor. The fifteen-year old youth therefore confidently presented himself for an audience, but his confidence sank when he learned that the Empress was not giving audiences. With some formality, however, he was advised to approach the major domo of the imperial court, Count Wurmbra. Francis took the affair as most boys would. He believed that he had fulfilled his father's wish as well as he could, and that he was therefore absolved from further obligations. The formality and pomp of big people had no attraction for him. But the affair was not closed

by any means. Besides his talents and simple-heartedness, Francis had a store of initiative in his veins. Just as quickly as he was willing to consider himself freed from any other connection with the matter, just so quickly he suddenly determined to bring the affair to a finish, come what may. So off went to seek the major domo, Count Wurmbra. Contrary to his expectations he was received very courteously and treated with great respect. The Count was gracious enough to take the matter in his own hands, and submitted the complaints cordially. Francis must have made a very favorable impression on the Count, for the Empress soon became interested in her young client and wished to know more about him. When she learned of his consistent advance in studies, she offered to take him to Vienna to complete his interrupted classical studies.

This was an opportunity of a lifetime and not to be neglected. What a thrill must have set the young boy's heart afire with enthusiasm as he found himself being whirled along, in the third coach of a royal party speeding back to Vienna. Had he known what a future depended on this journey to Vienna! The passing of the years showed that the hand of Providence had been especially active on this occasion. So thoroughly did Father Weninger realize this in later life, that he refers to this eve in his writings, as of the very greatest moment determining the salvation of his soul.

Here at Vienna he finally completed his humanities, and immediately thereafter he began the study of philosophy at the University of Vienna, being then just a little more than seventeen. At this time he began to entertain thoughts of making preparation for the priesthood, and of seeking entrance into a contemplative order.

With a view to this end he began the study of theology as soon as he had completed the philosophical studies. His confessor, however, would not approve of his entrance into religion, and insisted that Francis must remain in the world. In obedience to this request the young student became a diocesan priest at the early age of 22 years and 11 months. As a preparation for ordination he retired to a nearby novitiate of the Redemptorist Fathers, where he made a retreat of thirty days, receiving the subdiaconate, diaconate and priesthood on the tenth, twentieth and thirtieth days, respectively. In the hope that he might yet find some way to become a religious he spent two more years of study for the doctorate.

At this time the requirements for the degree of Doctor of Divinity were exceedingly severe, consisting of examination in the Oriental language, namely in Hebrew, Arabic, Chaldaic and Syriac, a public defence of propositions and a public disputation in the Aula of the University. Besides this each candidate for the degree had to submit to "rigorosum privatissimum," in which the whole field of Dogmatic and Moral Theology, Church History and Canon Law was considered matter for discussion.

¹⁾ These memoirs have not been published.—Ed.

Such an ordeal did the young priest undergo, being hardly twenty-five years old. trial was especially heavy on Father Weninger's shoulders, as he had dared, even during the course of study, to disagree with several of his professors on questions regarding the rights of the church—questions which had not been discussed in Vienna for a good half century after Joseph II. Meanwhile his yearning for the religious life had not at all weakened.

During the first year after the examination for the priesthood Father Weninger was honored with the office of prefect of studies at the episcopal seminary of Gratz. At the end of the year he received the appointment of lecturer on Dogmatic Theology at the University of Gratz. In the meantime, enlightened by much prayer and meditation, he decided to make a final appeal to his confessor and beg of him permission to enter the Society of Jesus. "If you do approve," he wrote, "I shall remain at my post as diocesan priest; but in that event, your letter alone may lie upon my corpse in the coffin."

His confessor answered him, "You have never before said anything to me about entering the Society of Jesus. If then you are convinced that, before all, nothing in the world but His greater honor and own more certain salvation induces you to take this step, then let it be taken." Overjoyed by this approval, Father Weninger immediately set about preparations for entrance into religion. He became his novitiate at Gratz on his 27th birthday, June 2. Thereafter, in accordance with the wishes of his superiors, he repeated both philosophy and theology. In 1840 he completed preparations for the religious life by the so-called Tertianship. During this time he was appointed confessor to the Duchess de Berry, wife of Charles Ferdinand, the second son of the Count of Artois, later Charles X., king of France.

With all that energy and enthusiasm that Father Weninger had been giving to books, he was now transferred to other works. As he had enjoyed the highest respect and trust of all who had been his superiors before he became a Jesuit, so now, he was in the confidence of his religious superiors. Immediately after the completion of his novitiate, he was sent to the famous school of Innsbruck to be prefect of studies there. Having left Innsbruck for a year, he again returned in 1843 for a seven-year period, during which he successively taught Scripture, Hebrew, and Ecclesiastical History.

During this period of seven years we obtain our first glimpse of the really gigantic force that was concentrated in this man. In addition to all the work that becomes the lot of a university professor, he heard, as he himself tells us, over 20,000 confessions yearly. Over and above this, he occupied the pulpits regularly, and frequently preached in other places on feast days and special occasions. Much of the seven years of his stay at Innsbruck, an important yearly retreat of the diocesan clergy, Brixen was entrusted to his direction. A year packed with work certainly entitled the priest to

a good summer vacation. Surprising indeed was his idea of a summer vacation. This precious time he devoted almost exclusively to the giving of missions. His great soul was intent on giving to the Lord generously. Inactivity was a stranger to Father Weninger.

When the great revolution of 1848 made it almost impossible to do any work in Austria, Father Weninger straightway wrote a letter to the General of the Society of Jesus, Very Reverend Father Roothaan, in which he offered to go to any place to which His Paternity might wish to send him. He manifested, however, his particular desire of going to America for the sole purpose of giving missions to the faithful. Within a short time word came from Rome that this offer had been accepted and heartily approved of. Father Weninger was overjoyed at this appointment and quickly made ready to depart for his new home.

On the 24th of June, 1848, the future missionary of the New Continent sailed from Havre on board a hostile ship, there being only two Catholics on board besides himself. Father Weninger's zeal found a field here. In his simple, unpretentious way he ingratiated himself with all the travelers, especially with the Germans. Whenever he joined a circle he generally became the center of attention. During the twelve days' voyage he said mass every morning and preached on the intervening Sunday. The circumstances of this sermon are worthy of note. When the time for the sermon had come Father Weninger invited his audience to choose a topic for him. A New York Jew suggested an instruction on the end of man and the purpose of life. An angel from heaven could not have selected a subject more to the preacher's liking. Many an hour had the good missionary meditated on this great truth, which forms the very bedrock of St. Ignatius' Spiritual Exercises. His whole soul was in the sermon, and the souls of the listeners were deeply influenced. One of the voyagers, who had been a consistent scoffer, with tears in his eyes, humbly apologized and declared that he would never forget this sermon on the sea.

Cluny, a One-Time Benedictine Monastery in Southern Illinois

V.

Fr. Oswald's description of Cluny mirrors the character and attributes of the saintly man. The last part shows, e. g., how gently and charitably he treated his opponents, some of whom had criticised the undertaking severely and had predicted the ruin of the monastery. The rule and discipline of the cloister was observed precisely as described. Not a dot or an iota was omitted. He himself was as regular as a clock in his habits. To him self-sanctification was the prime requisite for a monk. Hence his joy over the solitude and seclusion the community was favored with. Himself idealistically inclined, he saw his ideal realized in the monasteries of the middle ages, and his ambition was directed toward making Cluny as much a realization of it as

possible. Sanctity and learning were to him the characteristics of a Benedictine. The spirit, however, which permeates America from one end to the other, is eminently practical, if not, indeed, as Fr. Oswald says, materialistic. Hence the disappointments, which he was not spared in his struggle for the attainment of his ideal.

As we have already noted, Fr. Oswald, immediately upon his arrival at Wetaug, founded *Die Legende*, an undertaking as venturesome as it was idealistic. The good Father Prior pursued a two-fold good purpose: on the one hand he desired to set before the readers the examples of the Saints and to encourage their imitation; and on the other he aimed, by his own efforts, to which he gave himself with sacrificial devotion, to provide a source of income for the monastery, so that poor pupils could be enabled to pursue their studies without expense to their parents and to become priests and monks. In October, 1892, the first issue of *Die Legende* appeared, containing expressions of approval from a stately array of Bishops and other dignitaries. (Even His Holiness Leo XIII, under date of January 29, 1894, imparted His Apostolic Benediction to the publication.) Fr. Oswald set the subscription price at \$1.50 the year. German Americans received and read the monthly and wagged their heads. The idea was at once interesting and dumbfounding. Americans, grasping for money and other worldly possessions, were expected to derive pleasure and joy from reading the Lives of the Saints. Fr. Oswald himself, besides devoting himself to many other occupations, labored untiringly for *Die Legende*. His pupils, too, assisted in the work, some being occupied with mailing it to the subscribers, others, who knew Latin, with translating into German the Lives of the Saints from the writings of the Bollandists. I can well remember in what high regard we younger pupils held the elder ones (e. g., Mathias Steger, now P. Mathias, O. S. B., Marysburg, Sask., Canada, and John G. Steigenberger, now P. Benedict, O. S. B., Humboldt, Sask., Canada) when we saw them engaged in such learned work, rapt in the study of the mighty pigskin-bound Latin tomes. The Fathers previously mentioned, Bruno Riss, Macarius Schmidt and Eberhard Gahr, were also engaged in work on *Die Legende*, laboring for its dissemination and securing subscribers. Each of them managed, in the years 1892 and 1893, to send Father Oswald several hundred dollars, Father Bruno even remitting more than \$2,000.00. The most noteworthy achievement in spreading the publication, however, was attained through the faithful co-operation of Rev. Fidelis Busam, O. S. B., whom Archabbot Leander Schnerr of St. Vincent permitted to assist Father Oswald. Father Fidelis arrived at Cluny January 9, 1894, and labored with all his powers and with fiery zeal for the poor, little monastery. It is due primarily to his efforts that Father Oswald was able, by publishing this monthly, to achieve a net gain of \$8,512.00 during the seven years of its existence. From August, 1892, till August, 1893, the receipts for the publication exceeded

expenses on its account by \$3,400.00. The number of subscribers at no time reached 3,000, and about one-half consented to pay the subscription. This lack of interest on the part of his readers was a source of bitter disappointment to Father Oswald, idealistically inclined as he was. . . .¹⁾ These difficulties (and others, including even a formal complaint lodged against the monastery and *Die Legende* with Bishop Janssen, of Belleville) induced Father Oswald, to his extreme regret, to discontinue publication in the fall of 1899.

I have before me a financial report of the monastery, written by Father Oswald himself, covering the period from August, 1892, to December 1898, or roughly six and a half years. This report shows how conscientiously Father Oswald practiced economy and lived a life of poverty. Total receipts of the monastery during this period amounted to \$29,419.64, while the expenses total \$28,000.04. Of the expense items almost \$8,000 were incurred by the printing of *Die Legende*. \$5,376.26 went for the building of the monastery and the addition in 1892 and 1893; almost the same amount was spent for the spacious barn built by P. Engelbert in 1896-97—probably the finest and most substantially constructed barn in the neighborhood; \$1,900.00 for food supplies (approximately \$300.00 a year), and the balance for taxes, wages, library, etc. Building lumber for monastery and stables was furnished by the monastery farm, and all of it was sawed in the monastery sawmill. During this period of six and a half years the *Legende* provided the principal income, about \$19,000.00, the farm approximately \$3,500.00, Ludwig Missions Verein in Munich, Bavaria, about \$3,000.00, while St. Joseph parish in Wetaug, with its seven Catholic families, for whose spirit

¹⁾ Fr. Oswald made his publication exactly what its name implies: The Legend, practically synonymous in German-American usage with Heiligenlegende, the Legends and Lives of the Saints. As intimated by Father Peter, editor and publisher encountered a lack of appreciation of his plans, members of both the clergy and the laity questioning the advisability of issuing a publication voted entirely to an exposition of the Lives of the Saints and the legends surrounding them. One of the best known priests of the time in the Middle West seriously questioning Fr. Oswald's policy was the late Monsignor Muehlsiepen, Vicar General of St. Louis.

A layman's view is expressed in a recommendation of *Die Legende* by *Die Stimme der Wahrheit*, of Detmold, published by Engelbert Andries and edited by Johann Mueller. The review, probably written by Mueller, quoted in the March, 1893, issue of *Die Legende* (Vol. No. 6, p. 288). While the editor praises Father Oswald's publication, he doubts that it will become popular, assuring that he had read and heard numerous complaints regarding the allegedly "too religious" tone of the *Stimme*. He argues that if a paper like his, which, compared with the *Legende*, was something like *Puck* or *Punch*, met with such adverse criticism, a publication which "contains news at all and naught but religious reading matter, 'not a trace of sensation but only lives of personalities who have avoided and detested what in America come to be the fashion even in very many Catholic families . . .'" would be very unpopular. He concludes: "I am of the opinion that the Rev. Benedictine Fathers have a great deal of trouble in properly disseminating their new publication. However, I wish them the best of success."

Father Oswald provided in a most conscientious manner every Sunday and holy day, considerably roughly \$33.00 the year, or fifty cents for visit. Mass stipends received at the monastery approximately \$200.00 each year. The saw-which for a time was under charge of the of this report, brought in some money, as so the flour-mill, operated by the clerics, John Palm (now P. Rudolph, O. S. B., Lenora Sask., Can.), and Leo Ojdowski (now P. Leo, I.B., Bruno, Sask., Can.).

In order further to show Father Oswald's love of poverty, which he likewise sought to instill into his pupils, we may be allowed to note the following: In southern Illinois the climate is so warm that even in winter heat can be dispensed with in the quarters. Occasionally, however, it becomes cold that it is quite necessary to provide. On one of these cold mornings Father Oswald was conducting his class as usual in the library, which he used as a study and work room. Shivering students cast longing glances at the stove which indeed there was a small glare of flame but which shed no warmth whatsoever. When Father Oswald was suddenly obliged to leave the room to answer a call at the door, Fr. Leo opened the stove to stir up the fire. But lo! There was nothing in the stove but a stump of a candle, which Father Leo had probably lighted intentionally, in order to give the students under the impression that his room was heated.

The monastery farm indeed yielded some profit, as providing bread, meat, vegetables, potatoes, butter, etc., for the household; but if one realizes that P. Oswald expended annually only about \$100 for food supplies, one will understand that he practiced extreme economy in management. It should not be forgotten that some 25-30 persons sat at the monastery table each day. We shall name a few, to whom Cluny was home for a brief or longer period during the years from 1892 till the departure of the monastery to Canada in 1903:

Edward C. Wiesneth (now P. Osmund, O. S. B., Prior Cullman, Ala.); John Heinzelmeier (now a secular priest at La Coste, Tex.); Rudolph Rupprecht (later I.B., O. S. B., Cullman, Ala.); F. R. Reitmeyer (now P. Robert, O. S. B., Cullman, Ala.); Mathias (now P. Mathias, O. S. B., Marysburg, Sask.); Carl Sass (later secular priest, in North Dakota); Th. Vasejpk; Fritz Kaiser (married and living in D.); F. Gerold (later secular priest); Fred. Stohl; W. F. Hargarten (now married, a priest, residing in Bruno, Sask.); John Hensgen; C. Scheidel (secular priest in New York); George; John Neppel (now a secular priest in Iowa); Mann; Jos. Drozda; Francis Wanek; Albert Barth; John Smisek; Jos. J. Tomek (secular priest?); Jos. S.; John McGuire; Jos. Vales; Francis Smisek; Imperich; John Bastyi; Francis Mack (secular?); Albert Schreckenberg; And. Schneider; John Hirtz; Olzewski; Wm. Wolf; Louis Schaefer; And. Schaefer; Alois Nahl; Hy. Miller; Paul Fribel; Arthur zowski; John Schlarman; John G. Stigenberger; P. Benedict, O. S. B., Humboldt, Sask., Can.); George Windschieg (now P. Prior Peter, O. S. B., I.B., Sask., Can.); Hy. Grobbink; Adam Wolnik; P. Peter, O. S. B., Mahnomen, Minn.); Mich. Thomas Marlow; Adam Preisendorfer; August; John G. Fangmann; Hy. Fangmann (now P.

Sylvester, O. S. B., Cullman, Ala.); John Strieder; Nic. M. Kick; Ambr. O'Connell; Berth. Kuhn (now a secular priest in Montana); John Bankstahl; Fred. Roessler; Alois Miedaner (now a secular in New Mexico); Fred. Hartmann; Jos. Nagel; Jos. Fencel; Xav. Grzegowski; John Kremer; Jos. Reilly; Francis Becker; Casper Hutter; Norbert Hugo; Hy. Gahlmann; Leo Ojdowski (now P. Leo, O. S. B., Bruno, Sask.); Rudolph Palm (now P. Rudolph, O. S. B., Lenora Lake, Sask.); Theo. Bollend; John Baccini; Max Heer; John Nep. Fassold; Wm. Eckl (now secular priest in N. D.); Edgar Knauer; John Bapt. Horn; Jos. Schoeffmann; Jos. Kreitmeier; Peter Schaeffler (now P. Bernard, O. S. B., St. Benedict, Sask.); Joseph Schmid; Peter Holzner; John Dimpf; Jos. Stemmer; Hugo Schwager; Jos. Steiger (now pastor in Earling, Iowa); Jos. Jagemann; Geo. Alkofer; John Balfrey (later P. John, O. S. B., Muenster, Sask., where he died Feb. 13, 1915); Jos. Reinke (later lay brother with the Benedictines at Richardton, N. D.).

P. PETER, O. S. B.

The Beginnings of the Parish at St. Joseph, Ind.

The humble beginnings of a parish of German American Catholics in the pioneer days in Indiana are sketched with classic brevity and clearness in a volume in which we would not have been apt to look for it. In the "Address-Kalender der Hl. Dreifaltigkeits Gemeinde zu Evansville f. d. J. 1883," compiled and published by Rev. F. B. Luebbermann, then pastor of the parish named in the title, and printed by the Benedictines at St. Meinrad, we find a chapter devoted to "Die Missionen der Umgegend." The very first of the missions, the history of which is described, is St. Joseph in Vanderburgh County. Fr. Luebbermann writes:

"As early as 1836 Rev. H. Czatkert, C.S.S.R., stationed at St. Mary's, Ill., had, as if by special guidance of Divine Providence, come into the neighborhood of the present St. Joseph in Vanderburgh County; there he read Holy Mass in the home of Mr. Franz Xaver Weiss and administered the sacraments of the dying to the latter's wife, who had long been waiting for a priest. Later Mass was celebrated there in the house of Mr. Valentine Schenk, until in the summer of 1842 the first chapel, dedicated to St. Joseph, was erected. This chapel was a two-story block house, the upper room of which was used for divine services, the lower being divided, one-half being assigned for school purposes, the other for the priest's residence. The parish at that time numbered fifteen families. These naturally had, with their own hands, felled the trees, built the walls of logs, filled in the seams and crevices with clay, and had made the rough roof. Mr. (Rev.) Weinzaepfeln was obliged, here as in the other stations, to defray the expenses for boards, flooring, windows, doors, etc.

"Bishop Haillandiere, rejoicing over the zeal displayed by the parish, paid them a visit in the summer following.

"On Palm Sunday, 1851, April 13, the first Holy Mass was celebrated in the present church."¹⁾

St. Joseph today maintains a parochial school, with three Franciscan Sisters in charge, and 50 children attending. This item is also of interest by virtue of the reference to Father Roman Weinzaepfeln, regarding whom we were able to publish several articles in *Central Blatt and Social Justice* some years ago, thanks to documents provided us by the late Msgr. F. G. Holweck of St. Louis.²⁾

¹⁾ L.C. p. 161-2.

²⁾ cfr. C. B. & S. J., vol. XIV, Nos. 8, p. 261 f., and 9, p. 295 f.; also vol. XV, Nos. 3, p. 91 f., 5, p. 163 f., and 6, p. 205.

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All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

Usury has been defined by the Fourth Lateran Council as "the attempt to draw profit and increment without labor, without cost, and without risk, from the use of a thing which does not fructify." It would be impossible to describe better the proceedings of the predatory financier who purchases a thing with no intention of getting possession of it, but merely to make a profit from its changes in price.

WILLIAM SAMUEL LILLY, in "Idola Fori"

* * *

To get possession of wealth without earning it, without producing the values represented by it—wealth, be it remembered, which really belongs to someone else—is morally wrong, and should be branded as legally wrong. The utterly unfruitful and unprofitable "operations" with stocks, shares, bonds, and in recent years even with produce like cotton and wheat, are gambling of the worst kind; nay, more, are essentially usurious, and should be rewarded not with a "pile," but with the pillory.

WILLIAM SAMUEL LILLY, ibid.

* * *

The repression under severe penalties, of these utterly unproductive operations, this wholly unfruitful manipulation—often flagrantly dishonest—of existing wealth, should certainly have a prominent place in our program of social reform.

Speculation in stocks and shares is not the least important matter in which the State should inter-

fere by stringent legislation, on economic as well as on ethical grounds.

WILLIAM SAMUEL LILLY, ibid.

Two Wisconsin Bishops Commend C. V. and C. B.

To the recommendations hitherto granted C. V. and the Bureau by members of the American hierarchy, there have now been added much appreciated commendations of our by two of the Bishops in the State of Wisconsin. Addressing this year's convention of the State verband, held at Racine, Rt. Rev. Paul P. R. Bishop of Green Bay, writing under date of 9, declares:

"The Central Verein has for long years been a stable pillar of light and of strength among us in the Catholic fold."

"Sufficient praise cannot be accorded its Central Executive for the latter's ceaseless efforts to disseminate Catholic truth and to bring it to bear on the mooted questions of the day, especially in the field of social, civic and economic thought and endeavor.

"To promote a high Christian conception of life and of our social obligations has ever been its outstanding aim.

"I take great pleasure in testifying to the spiritual services that it has given in this regard and I wish every further success.

"Praying that God may bless the deliberations of the Convention with good fruit, I remain,

Sincerely yours in Christ,

*PAUL P. RHODE,

Bishop of Green Bay

But a few days later, on May 21, the Bishop of LaCrosse, Rt. Rev. Alexander J. McGavigick addressed the following communication to Director of the Bureau:

"I wish to express to you my sincere appreciation of the excellent work which the Central Bureau under your direction is doing for the religious and social advancement of our Catholic people. Your devotion to the cause of Christian truth and charity is enhanced and rendered all the more valuable by the wisdom and prudence also evident in your pronouncements and in your plan for the promotion of your charitable purposes.

"Praying the divine blessing upon you and the members of the Bureau, I am,

Very sincerely yours,

*ALEXANDER J. McGAVICK
Bishop of La Crosse

These words of appreciation are so general that one feels increased efforts should be made to earn them. If that is not done, we shall in the end, have proved ourselves worthy of the

The Importance of Fundamentals

Diligent readers of *Central Blatt and Social Justice* will, we believe, admit the following decision by the editor of the *Antigonish Casket*, a weekly serving the Catholics of Nova Scotia, to contain the substance of the editorial policy of those who guided this journal since March, 1909:

"It is the fundamental things that must always occupy most of the time of a Catholic journal, because it is the fundamental things that are continually being denied to those who have no knowledge of the eternal verities. And also it is the fundamental things that those, who believe in them, are fond of forgetting, not permanently, but temporarily."

against Undue Centralization of Mission Support¹)

ionaries are a class of people laboring great odds. They are out on the frontier, from civilization, away from their friends and publicity. Their conditions, their difficulties, problems are practically unknown to other people. They realize that the expansion of the Church is greatly on them. The missionary, as it drives back the wild game and clears the forest, the establishing of the parishes of the future is brought into contact with every element of man's life and faces problems that are not in parochial circles. Moreover, the missionary must have a keen vision, and must lay the situation well so that in due time the proper results will come. Everyone who has visited the Missions and has intelligently studied these things, will realize that the task of the missionary is not an enviable one.

missionary has a right to all the encouragement he can get. He needs it. Many a time a word or a bit of encouragement keeps away the "last straw" which would crush his spirits. Mis- sions are human, and it lies in human nature, to face severe trials and labors, to be tempted to give up. Thank Heaven, Holy Church has good leaders and others among her children have realized this fact. These Bishops, priests and men have saved the missionary many a time. On the other hand there are men who have failed to realize the meaning of the word "Mission," who have no time and no helping hand for the missions. There are even enterprises which were begun for the very purpose of helping the Missions and which have been side-tracked, in one way or another, from their purpose. Supposing an agency is established, for instance, for collecting for Missions. But suppose that, as time goes on, this agency allows the idea to creep in that it ought to be the *sole* collecting agency for the missions, and that *all* contributions should be sent through them as the only recognized and approved medium. From that day on that agency would begin to undo its own work and would tend toward extinction, rather than the extension of the work in the Mission field. For people are so situated that they will give where and as they please, which is right, for Charity is by its very nature free. You must not over-systematize Charity, the result would be simply taxation, and we know that we have enough taxation. There has been a growing tendency among some of our Church and religious agencies in the United States to acquire exclusive rights over collecting for the Missions. It has been said about this tendency and the word has not yet been spoken. Thus far in fact the missionary has scarcely been concerned.

We are apt to become too theoretical, too

and lose sight of cold facts as they are and this article, written by a Missionary who has labored for ten years among the Sioux in South Dakota, is at the request of all the Missionaries who recently met to discuss some of their problems.

will be. Could any collecting agency provide for the missionary satisfactorily, that would be ideal. But experienced men in the Church, and the missionary above all, know that the thing will not work out. The missionary knows that more than half of the money supplied to the Missions of this country comes as a result of individual appeals rather than of appeals sent out by general collecting agencies. And many missionaries, too, realize fully that their entire hope for the existence and development of their work, lies not with the general collecting agencies, but with their own individual appeal. In other words, were a general collecting agency to take over the entire task of collecting funds for the Missions, more than half of the Missions of our country would shut down tomorrow. We must not begin a good work by destroying a greater one already established. Plants are not propagated by uprooting those that already exist. The general collecting agency is a good thing, but so also is the individual appeal. Both are prompted by the same motive and the authority behind both is the same.

Success flushes. And the success of a collecting agency in collecting funds for the Missions may flush to such an extent that its leaders may soon begin to think they alone should be the collecting medium for all works of charity. When this idea takes possession, destruction commences; the process of extension wanes, and extinction begins. There should be perfect harmony between the general collecting agency and those who appeal individually. Our people should neither be hampered in giving directly to a cause which they know to be worthy, nor should they be hindered in sending their contributions through the medium of an agency, if the worthiness of the cause seems doubtful to them. It is possible for a collecting agency to even lose sight of the very purpose for which their work was organized—the very end for which the blessing of success was given them. We seem to have a concrete instance of this, as it appeared last month in a little pamphlet sent out by a certain such agency. A paragraph in this pamphlet, written hastily and thoughtlessly (we charitably suppose), will, without doubt, do heavy damage to the Mission work and will even act as a boomerang to undo in part the good work of its authors. We shall give our readers every word of this paragraph, sentence after sentence, and shall analyze it from the viewpoint of the missionary who certainly knows the problem. The text is given in italics:

"Every now and then you receive a letter through the mails asking for a donation for this or that purpose!" "Now and then."—Yes, it does happen frequently. The numbers of the missionaries on the frontier are increasing. Holy Church is sending out to the firing line new recruits, young men who see opportunities, and who are determined to battle for them. Things move fast nowadays, so much so that a neglected opportunity may soon become a positive obstacle. Upon carefully surveying their work, the first thing these missionaries do is to write to the general collecting agency a strong letter appealing for help. The reply is either a small dona-

tion, that utterly falls short of the missionary's need, or a letter telling the missionary that funds are not on hand, and that he must wait indefinitely. Yes, the collecting agencies will tell the missionary that they "cannot collect one-twentieth of the money needed." We have examples in mind, where the missionaries waited, and they are still waiting, though their hair has turned from gray to white, their opportunities have disappeared; and their harvest, after long years, has not yet ripened. We have also missionaries who did not wait, but who proceeded to fight the battle alone. These men have succeeded; they have sent out their letters of appeal, and there were those of the clergy and laity who encouraged them by lending a helping hand. Their harvests have ripened, and Heaven has already garnered a goodly portion of the crop. Is it fitting that any collecting society direct an article of protest and condemnation against these men? Yes, dear readers, do not wonder that "every now and then" you receive a letter from one or another of the missionaries who are in want.

"Most of them are from religious sources." It so happens that Holy Mother Church has seen fit to establish certain Societies, whom She calls the Religious. These Religious, by their training, their vows, and their mode of living, are eminently equipped to take over certain tasks or certain fields of labor in the Church. Among these is the Mission field; for nearly all the Missions have been assigned by Holy Church to the Religious. Now we all know that the Missions are not self-supporting. They are the homeless waif of Mother Church. Need we wonder then that most of these appeals are from "religious sources?"

(To be concluded.)

The C. V. Prayerbook for the Sioux

Thanks to the generous response to our appeal for funds to defray the cost of providing the missionaries among the Sioux with a prayerbook in the mother tongue of their charges, the Bureau is now in a position to make a substantial part payment on the account. As of May 31, the monies received for this purpose from priests and laymen and women, individuals, parishes and societies, totaled \$1,918.33. This represents almost two-thirds of the sum required to carry out the first part of the undertaking.

Rev. Eugene Buechel, S. J., began to prepare a new text two years ago, two-thirds of which are in the Lacota and one-third in the English languages. It is the conviction of the missionaries, who know best, that at least another generation will wish to pray in the mother tongue. Hence the Bureau's order called for the printing of 5,000 copies of the book, while that for binding was for one-half that amount. The remaining sheets are to be bound as needed. Thus while the expense, before the entire edition is placed at the disposal of the "Black Robes" and their wards, will exceed \$3,600.00, we are hopeful of securing at this time something like

\$3,000.00 from friends of this cause in the and the Cath. Women's Union, which will the initial bill and the expense incurred leave a small balance to apply on the ac for future binding.

If this hope is to be realized, those who received appeals from the Bureau, and well-wishers, will have to raise approxim \$1,100.00 now. Thus far, the appeal has with a response that might almost be te enthusiastic, particularly when compared that accorded so many other requests for operation. However, even the nearest go not yet reached, and therefore no one s consider his or her offering superfluous.

An Agricultural Study Circle in a Catholic F

As a first step toward Catholic Social Action Central Bureau urged, and continues to recommend, the founding and sustained activity of Clubs; parallel with this suggestion runs on the effect that social and economic questions studied in the light of ethics, and that rural ditions and problems be given earnest atte wherever practicable. In this connection, too use of the information supplied by the Exte Service and the Experiment Stations of States leges of Agriculture, as well as that furnished the Federal Department of Agriculture, was recommended. Conventions of the C. V. various State Leagues from time to time leni phasis to these suggestions, and here and study clubs were organized in city and cou though their number is all too small. Beca the lack of interest in serious study which common, the following communication direct the Bureau from Wisconsin is all the more rei ng, telling, as it does, of the proposed organiz of an agricultural study club. Our infor writes:

"Steps were taken to organize an Agricultural Circle in Holy Trinity Parish, Newburg, Wis., M. The circle will be unique, being one of the first kind to be organized in a Catholic parish, and devo the study of the agricultural problem. Wisconsin other states, offers extension service to farmers the College of Agriculture and the Experiment S Numerous valuable bulletins are printed and distri but so far too little attention has been paid to this s

"Recently the Agricultural Experiment Station of consin issued a bulletin entitled "Tax Burdens Com Farm, City and Village," which is invaluable, be farm taxes have increased enormously during the decade. Wisconsin also has a Marketing Department assist farmers in solving the perplexing problem of keting farm produce. Newburg is located in a real district, and by organizing, the farmers of the localit derive much benefit from Wisconsin's Dairy Departm

"A committee, consisting of Rev. John T. Grasser tor, and Messrs. Joseph Wall, Math. Weisz, Louis S Frank Esselman, Charles Henz and Arthur Stockh was appointed to consider the matter and report meeting to be held in July."

The forming of this Study Circle and its co ued activity will be a fortunate development, ticularly if the group not only apply themselv the subjects suggested in the communication

hers of a similar nature, but will view them, others, in their correct ethical setting. The problem is as well an ethical as an economic. It cannot be properly approached without appreciation of the character and functions of its extreme value to the nation; of the important position of the agriculturist in society; the great moral responsibility of the agriculturist resulting from the valuable trust he holds and worth to society; of the consequent rights which are his; and of the corresponding duties of society and the State toward him. These considerations, properly presented, will form a substantial groundwork of sound knowledge, in the light of which a correct estimate can be reached regarding the value of remedial or constructive efforts in behalf of rural life.

Our Interest in the Farmer's Problems
The sustained interest of the C. V. and many of State Branches in the religious, social and economic condition of the American farmer is a matter of record. New and thoughtfully motivated discussion has been given it by two of our State conventions held this spring, the meetings of the C. V. of Wisconsin and of the Cath. Union of Mo. The first of these declarations, apart from its content, is of value inasmuch as the subcommittee presiding over it was presided over by Mr. Leo Fehrenbach, of Marshfield, a practical farmer; and the draft for the circumstance that country priests and farmers were members of the resolutions committee and that the draft, before being adopted, was subjected to several readings and discussions in which farmers participated. The Wisconsin resolution, entitled "The Rural Problem," reads:

We wish to make a paragraph of a former resolution of the Central-Verein of America the opening of our resolution, entitling:

The Central-Verein has ever warmly championed the welfare of the middle class. Experience teaches that the welfare of the communities and the states is most fully attained when the greatest possible number of citizens enjoy a safe, adequate, and as far as possible independent competence, so that neither immense wealth is concentrated in the hands of a few, nor the broad masses of the people condemned to bitter want and the misery resulting therefrom.

By its very nature the agricultural class belongs to the middle class. Agriculture is one of the oldest of vocations and the basis of industry. We note with concern a decrease in the rural population of our country as against a tremendous increase in the population of our cities.

While these conditions are not as acute in the state of Wisconsin, which is recognized as the leading agricultural state of the Union, as in some other states, yet we are with apprehension this growing tendency of urban development at the expense of the rural. New conditions are by reason of ownership of farm lands by the few to have as a practical effect the extinction of the small owner from the class of independent competence.

We therefore deplore the increase of farm tenantry in such new conditions will bring about. We oppose strenuously the accumulation of farm lands in the hands of a few, and recommend the sympathetic study of farmers' problems and the rendering of assistance so as to induce the farmer by vocation to remain on the farm. In order to make it possible for him to do so, we rec-

ommend a co-operative method by which he can acquire the ownership of the farm and stock and implements, by making a small initial payment and regular periodical payments thereafter on the Credit Union plan, by which method he will be able to clear himself of debt, at a reasonable interest rate.

"We must recognize the fact that the farmer cannot hope to be successful unless he has a dependable accounting system by which he is able to regulate his financial obligations. A co-operative plan of financing a farm will make it possible for him to meet such periodical payments, provided he farms industriously and intelligently. By this method he will be using his income, which as a rule is on the monthly basis, towards the acquisition monthly of capital assets, instead of expending his income for luxuries, such as high-priced automobiles, to satisfy his pride and vanity.

"Another vital factor, which is forcing the great middle class from farm ownership, is the burdensome tax levied on agricultural lands, which is out of all proportion to other productive income bearing interest. This condition we commend to the serious attention of our people of both rural and urban population, since it is of vital concern to our commonwealth."

The resolution of the Missouri convention stresses several essential considerations and offers practical suggestions, one of the latter being to the effect that the State arrange for a fact-finding survey similar to that conducted lately by the Extension Service of the College of Agriculture of Wisconsin; which survey established the fact that farmers in that State pay a disproportionately larger portion of their income as taxes than do city and village residents. This statement declares:

The welfare of the farmer and the soil he tills has always engaged the attention of those seriously interested in the common good. Men realize that, both for their nourishment and raiment, they are dependent on the land and its products, and even more so on the efforts of those engaged in the pursuit of agriculture. And unless they are blind to the true significance of the symptoms of social disease, they will view with alarm indications of discontent on the part of farmers and retrogression of agriculture.

It is needless to affirm that the American farmer is today deeply conscious of being the victim of circumstances over which he has no control. We are of the opinion that his discontent is warranted, since he is not being adequately rewarded for his labor. And, while we believe that by having recourse to means and methods of self-help and mutual help, he may and should overcome some of the difficulties of the present, we also feel that on public authority, both state and federal, there devolves the duty to ascertain to what extent marketing conditions unfavorable to the farmer, international competition, the tariff and exploitation by organized industry and financial groups, and last, but not least, an unjust system of taxation, levy exorbitant toll on the farmer. After that relief from his burdens must be granted the farmer, not, however, in a manner savoring of paternalism or state socialism. Lift from his back unjust burdens, help him to help himself, and the farmer will once more prove his ability to solve his problems, which are of vital importance to the nation at large.

To the public authorities of the State of Missouri we address the request for a study of rural taxation for the purpose of determining whether or not conditions similar to those discovered in Wisconsin in the course of an investigation conducted by the Agricultural Experiment Station, University of Wisconsin, exist also in our commonwealth. According to the March (1927) issue of the Official Bulletin of that institution, "Farmers in Dane County (Wis.) in 1924 paid as direct taxes nearly three times as

large a percentage of their net income as did city and village people." Moreover, according to the same source, "the burden of farm taxes has not only increased relatively more than that of city and village taxes since the war, due to disparity of income, but since the pre-war period the farm group has also been more seriously burdened by the increased requirements of government than has either of the other two groups."

Professing, as we do, the principles of Christian solidarism, a belief in the solidarity of human interests, it behooves us to aid the farmer in his struggle to regain and make secure his economic independence which, we believe, is conducive to the welfare of our nation.

Approaching the rural problem in a frame of mind such as these declarations breathe will lead to more durable results than mere complaints or idle cries for Federal legislation and nothing more. Our organizations in country districts and in the cities, particularly our District Leagues, should make these resolutions the basis of addresses, discussions and action, realizing the social obligation the people at large have towards the tillers of the soil, and the great importance of healthy Catholic rural life.

Two Recent Pageants Under Catholic Auspices

The powerful influence, esthetic and moral, wholesome pageants can exert is so clearly established that to employ them for that purpose under parish auspices is most desirable. It is therefore gratifying to be able to record the production, within circles close to our movement, of two pageants on parish stages, one of them being the work of a good friend of the Bureau, the Rt. Rev. Jos. H. Schlarman, Chancellor of the diocese of Belleville and pastor of St. Peter's cathedral.

Of these pageants, one was religious in theme and action, the other secular, albeit set against a religious background. The former, entitled "St. Francis of Assisi," was presented on the stage of Sacred Heart parish, Indianapolis, in charge of Franciscan Fathers, Rev. P. Didacus Gruenholz being pastor. The productions took place on Sundays, March 13 and 20, and on two evenings during the week intervening. Fittingly, the first performance was preceded by a church ceremony, solemn high mass being celebrated on that day, during which Rev. Peter Nolan, O. F. M., of St. Joseph College, Teutopolis, preached the sermon on "St. Francis and Youth." Regarding the sacred drama itself and its production we glean from a communication addressed to us by Mr. C. J. Kunz, Secretary of St. Aloysius Young Men's Society, of Indianapolis, the following data:

A cast of 125 performers participated, their efforts being seconded by the Sacred Heart Parish Choir and Montani's Symphony Orchestra. The play is in 5 acts and 5 tableaux, dealing respectively with: Francis and his gay companions; embracing the Cross; espousal of Francis and Lady Poverty; confirmation of the Order; institution of the crib; Francis before the Sultan; the stigmatization; Francis' last days on earth; death of St. Francis, his glorification. Fitting scenery enhanced the presentation of each act and tableau.

Apart from the interest attaching to this production by virtue of its religious import, our readers will appreciate the circumstances that Mr. Kunz connects the entire arrangement with the Encyclical

Letter of His Holiness Pius XI on the VII Centenary of the Death of St. Francis and the resolution dealing with that document and occasion, adopted by the Springfield convention of the Central Vicariate.

The second of the two pageants referred to as "Pageant Romance of Fort De Chartres," produced on St. Peter's parish stage, Belleville, on five consecutive evenings, beginning May 2. It was written and directed by Monsignor Schlarman, and is described, in the program, as "A Musical Play, depicting Indian life; the coming of the white men; Joliet; the discovery and taking possession of the mouth of the Mississippi by La Salle; the historic romance of Fort Chartres; the social life of the French colonies in the Mississippi Valley; French songs and folk-dances." The romance proper, following preliminary scenes, is that of Lieut. Jean Baptiste Savary of Fort Chartres, and his love for Adele Lepage, a girl of childhood days spent in Lachapelle, France, later immigrant to the new Louisiana. A large cast of adults and school children produced the pageant in a most creditable manner, so that it could well have been presented in any larger city on a public stage, the dramatic as well as the musical performances being of a high order. Varying in a Catholic presentation throughout, the pageant at the same time a vividly picturesque dramatic lesson in American history.

These pageants are happily not the only ones ranged under Catholic auspices in our country. Their number should be increased and the refined character of those being produced imitated. If this is done such undertakings will also contribute towards counteracting, in a small way at least, the unwholesome influence of all too many productions offered even on parish stages, that cater to a vitiated taste.

Going to the Aid of the Missions

Interest in various activities of the Bureau is undoubtedly growing. We have received a greater quantity of clothing intended for distribution among Indians and Mexicans during the past month than any previous season. For the first time a freight shipment of such goods, weighing 535 pounds, was received from the East. Moreover, the contents of the four cases constituting this shipment were collected entirely by members of St. Aloysius Young Men's Society of Utica, N. Y., affiliated with our Local Federation in that city.

In announcing shipment, Mr. John P. Webb, Treasurer of the Utica Federation, asked for the opinion of the value of the goods sent, since members wished to be guided thereby whether not to continue collecting worn clothing in the future. Having inspected the contents of the shipping cases we were able to assure them of the usefulness of the articles sent, while inquiring their continued co-operation, since we could use an almost unlimited quantity of clothing among the thousands of Indians and Mexicans who live in dire poverty.

This shipment was all the more welcome, of course, because the articles were collected by members of a Young Men's Society. However, credit must also be accorded Mr. John P. Webb who attended to the packing and the shipping

generous co-operation of our members and of our cause made it possible for us to clothe the missionaries among the Indians and Mexicans three times during the past months. Recent communications prove that latest consignments were as welcome as previously sent.

Writing to us on April 30 from Stephan, S. D.,



re true interest in the Missions obtains, it is bound fruit. Thus, when Mr. Joseph Matt, editor and of an altar inset depicting The Last Supper, he it over to the Central Bureau as a gift for the ns. We presented it to St. Francis Mission, S. D., months ago, and one of the Brothers has since skill-worked it into an altar in the Sisters' chapel, as in the picture.

Pius Boehm, O. S. B., Supt. of Immaculate Reception Mission School, declares:

"A Sister Superior has just informed me of the arrival of another bale of goods. Permit me to thank the Central Verein, as these gifts go a long way in helping the school over rough places. Really, if it were not for such supplies, I do not know how we could clothe and keep the children here. May God bless your kind-also the members of the Central Verein co-operating with you. On Judgment Day their reward will be great."

A few days later, on May 2, the Rev. Fr. A. C. Auer, S. J., Holy Rosary Mission, Pine Ridge, S. D., acknowledges the receipt of two bales of clothing, which had arrived on the day before.

"I shall have no trouble in disposing of them to advantage. Kindly thank the generous donors in the name of Holy Rosary Mission. May God bless them. It is the sincere wish and prayer of all our children."

An Unequivocal Declaration on the Mexican Situation

The convention of the Cath. Union of Mo., held in Jefferson City on May 15-17, took an unequivocal stand on the Mexican situation, both as a religious and as a political issue. The declaration, which deserves to be heeded elsewhere as well as in the state in which it was drafted, reads:

"We oppose and deprecate all attempts at interference with the liberty and independence of the Republic of Mexico, and demand for its people the self-same rights that we enjoy.

"We condemn all outside attempts at fomenting a revolution against the constituted authorities, as well as all machinations to provoke invasion or annexation of that distracted country.

"We cannot, however, maintain indifference in regard to the violent movement the Mexican government has inaugurated against liberty of conscience and freedom of the Church as enjoined by the divine law, and guaranteed by every enlightened modern government.

"We wish to express our hearty sympathy with the clergy and the Catholic people of Mexico in their rightful struggle against unjust interference with their inalienable right to serve God without let or hindrance from the government.

"We pledge ourselves to implore the Divine Goodness and Mercy to grant our heroic brethren of Mexico the victory of peace they deserve, a victory that would redound to the glory of Church and State alike, a peace that would be a blessing to all."

Central Bureau Endowment Fund

The C. V. of Wisconsin and some of its affiliated societies have the most substantial contributions to their credit for the month of May. The convention at Racine voted \$500.00 for the fund; St. Leo Society, Chippewa Falls, contributed \$25.00, St. Joseph Soc., Boyd, \$18.85, and Holy Ghost Branch, St. Joseph Soc., Milwaukee, \$20.00. To these items must be added \$5.00 donated by Mr. John Ruetsche, Clayton, which brings the Wisconsin total for May up to \$568.85.

Societies in Indiana are responsible for \$164.50 received during the month; this sum is made up of \$144.50 from Knights of St. George, Indianapolis, \$10.00 from the parish at Mariah Hill, and \$10.00 from St. Joseph Soc., Ferdinand. The convention of the State League adopted a plan to raise several thousand dollars, part of which is to be applied against the amount still due on their obligation.

St. Joseph Society, in Peoria, Ill., contributed \$57.00; St. Joseph Beneficial Society No. 2, Cleveland, O., \$50.00, and St. Joseph Branch of the Cath. Women's Union at Erie, Pa., \$25.00 to the fund. An encouraging sign is the continued interest on the part of individuals, expressing itself in a number of contributions, noticed in another column.

* * *

Having added \$3.00 to the amount of his subscription, as intended for the Endowment Fund, Rev. Chas. Auer, Artesian, S. D., assures us that he trusts the Fund would "finally reach its goal, not in ten years, however, but in ten months." Were those of our members, who have not as yet contributed their \$2.50, to act in accordance with the hope expressed by Father Auer, the consummation of the Fund could be quickly realized.

The good example given by those priests and laymen who first added something to the price of their subscription, stating the amount was intended as a contribution for the Fund, are gradually finding imitators. Thus also Mr. Philip Wagner, of Akron, O., while paying for the *Central Blatt* for two years in advance, sent us \$1.00 over and above the sum necessary, designating it for the Fund.

With the C. V. and Its Branches

Convention Dates

Cath. Central Verein of America and Cath. Women's Union: St. Peter's parish, Philadelphia, Aug. 20-24.

State League and Cath. Women's Union of North Dakota: Karlsruhe, June 21-22.

Cath. Central Verein of Connecticut and Cath. Women's Union: New Britain, June 25-26.

Cath. Union of Ohio and Cath. Women's Union: Akron, June 26-28.

Cath. C. V. of Pennsylvania and Cath. Women's Union: simultaneously with C. V. of America in Philadelphia.

Cath. C. V. of New York and Cath. Women's Union: Troy, September 3-6.

State League of Arkansas and Cath. Women's Union: Ft. Smith, September 4-6.

State League of Texas and Cath. Women's Union: Muenster, September 6-8.

Cath. Central Verein of New Jersey and Cath. Women's Union: Paterson, September 17-18.

State League of Minnesota and Cath. Women's Union: St. Cloud, Sept. 25-27.

As Mr. Anthony J. Zeits, Chairman of the Committee on Arrangements for the convention of the C. V. and the Cath. Women's Union, advises the Bureau, the Bishop of Cleveland, Rt. Rev. Joseph Schrembs, has consented to pontificate on Sunday morning, August 20, the opening day of the convention, and to preach the sermon on that occasion. The Requiem mass on Monday morning will be celebrated at the tomb of Ven. Bishop Neumann. Rev. John Behr, C. SS. R., of St. Peter's church, which harbors Bishop Neumann's shrine, is deeply interested in the coming of the convention to his parish. The business sessions will take place in St. Peter's hall, in the immediate vicinity of the church.

Headquarters are to be in the Benjamin Franklin Hotel, 9th and Chestnut streets, where the preliminary sessions of the Committee on Social Propaganda, the Executive Committee and other committees will be held.

While acknowledging several packages of books and Catholic magazines sent him, a priest in the Philippine Islands, and a native of that archipelago, assures us that

"the organ of the Central Verein (meaning *Central Blatt and Social Justice*) is really wonderful, and many of the English speaking people here like to read it."

C. V. of Wisconsin Convention an Impressive Catholic Day!

It would seem that, with its chain of active District Leagues functioning throughout the year, C. V. of Wisconsin could render their efforts, of the individual societies, and the concerted contributions of the State League yet more fruitful. League itself met in convention each year in of every two years. Conditions change so quickly, questions of import take on a new complexion suddenly, that, barring declarations of principle and the general concerns of the Staatsverband, preceding conventions have little in common with other, instead of building up, the one on the other. Then, too, the interval of two years between conventions is so great that any new delegate, by establishing those contacts which are necessary to render his services fully effective, needs must remain practically a novice for twice as long as would be, were the conventions held annually. Under the conditions obtaining at present, it would seem prudent to overcome these handicaps. that the Wisconsin conventions are not high efficient gatherings; it would not be fair to press that impression to obtain. But by following suggestion offered they might readily be made fruitful of good by means of greater continuity of deliberation and action.

The Racine convention, held on May 8-10, of many educational and inspiring features, public and business sessions, lectures and addresses, the deliberations on the resolutions adopted, the reports of the Executive Committee, the Organization Committee, the Legislative Committee, the District Leagues, the Cath. Woman's Union, the young men's societies—these reports and the Oratory and Declamatory Contest for Young Men and Young Ladies served to instruct, to guide and arouse new enthusiasm. The Church services, impressively beautiful, and the underlying Catholic thought of most of the public utterances, these and the other features made of the convention a "tholikentag" of a high order.

Following upon a preliminary assembly of the delegates in Memorial Hall and the assignment of committees, a solemn high mass was celebrated in St. Mary's Church, Rev. Msgr. E. Klein, pastor, by the Rt. Rev. Msgr. Traudt, Chancellor of the Archdiocese of Milwaukee, sermon, delivered by Rev. A. E. Breen, D. D., of St. Louis Seminary, set forth the religious character of Catholic Action as practiced by the C. V. at large and in Wisconsin in particular. At the Sunday afternoon mass meeting in St. Catherine's Auditorium, the Hon. Wm. Armstrong, Mayor of Racine, welcomed the delegates, the principal addresses being delivered by Mr. F. P. Kenkel, Director of the Central Bureau, on the Achievements of Our Catholic Forbears in America for Church and Country and by Rev. T. Donaghey, Assoc. Editor of *The Herald of Wisconsin*, Milwaukee, on Catholic Citizenship and Catholic Press. Rev. Peter Theisen, Milwaukee, spoke on the activities and progress of the Cath. Women's League, the meeting closing with benediction with the Blessed Sacrament and Te Deum. Special zest and interest had been lent to the contests in Oratory and Declamation, the event of the evening, by the circumstance that the Most Rev. S. G. Messmer, Archbishop of Milwaukee, had assigned the subject for the young men's contest had donated and autographed the prize set of books,

Rev. P. P. Rhode, Bishop of Green Bay, had simi-
nade himself the patron of the young ladies' contest.
ver, the State League had assigned several subjects
ditional prizes for both groups.

Grace Archbishop Messmer pontificated on Monday
ng in Holy Name Church, the Rt. Rev. Msgr. A.
St. Francis, delivering the sermon. Among the
of the subsequent meetings the following are to be
The Messages of the President of the State League.
rank Blied, Madison; that of the President of the
Women's League, Mrs. C. Felsecker, Milwaukee;
f the Moderator of the Young Men's organization,
A. Felsecker, St. Francis. Further, the address to
delegates concerning the endeavors of the Central
in the interest of Catholic Action, by the Director
Bureau; excellent reports of Presidents of the Dis-
league; a report by Mr. Frank Dockendorff, Secre-
on the endeavors to raise the balance due on Wis-
ss share in the Endowment Fund for the Central
, Mr. Dockendorff having even gone to the length
blishing a sort of "black list" of the societies that
ailed utterly to respond to oft-repeated appeals.
ames Oberle and Mr. Max Leutermann were again
ted to serve as the Legislative Committee, their re-
aving been submitted to the convention. The meet-
pted \$100.00 to the Central Bureau Deficit Fund,
to the C. V. Peter's Pence and \$500.00 to the En-
Fund, showing thereby a fine desire to co-operate
ely with the C. V. and the C. B. The resolutions
ed by the convention deal with: Loyalty to the
Father; Sanctification of the Family; Cath. Missions;
Mexican Situation; Higher Education; Our Young
Big Brothers and Big Sisters, and Sponsorship; the
ic Press; Rural Problems; Credit Unions; The Cen-
Bureau; District Meetings; Insurance Societies; Mis-
i Floods; Reforestation; and Initiative and Refer-
-

sessions on the closing day were preceded by high
for the deceased of the C. V. and C. W. L., cele-
in Sacred Heart Church by the Rt. Rev. Msgr.
Salick, Milwaukee, the Rev. Dr. A. J. Muench, St.
is, delivering the sermon. A banquet held in Holy
Hall in the evening closed the convention. The
s for the ensuing two years are: President, Frank
lied, Madison; Vice-Presidents, Leo Fehrenbach,
field, and Harry J. Chapman, Racine; Rec. Sec.,
J. Dockendorff, La Crosse; Corr. and Fin. Sec.,
Roehl, Milwaukee; Treasurer, Hy. Hegemann; Ra-
Additional Directors, H. J. Chapman, Racine; Geo.
war, West End; Jos. Mischko, Fond du Lac; Jos.
Chippewa Falls; L. Fehrenbach, Marshfield; Mat.
Beaver Dam; Peter Mannebach, Sheboygan; Jos.
Appleton; Bern. Volz, La Crosse; Jos. C. Kraus,
; Herman A. Heim, Madison; Jos. Birck, Milwaukee.

Indiana Convention Occasion of Much Encouragement

the Mishawaka convention of St. Joseph State
ue of Indiana, held on May 15-17, apparently
nized two highly important facts and faced
frankly: that District meetings must be held
various parts of the state at least once, if not
frequently, during the year, and that District
ues must be organized or revived; and that the
cial resources of the State organization must
bstantially increased, to prevent the fatality of
ctically depleted treasury and the resultant
ity to meet current obligations and expend
y for organization and other valid purposes.
ily, these two matters had previously received
attention in the course of the meeting of the
utive Committee held in Terre Haute several
hs since, and preparations to remedy existing
itions, at least in part, had been made. So

that in Mishawaka the President was able to report
that this spring both Indianapolis and Richmond
had had District meetings, which are to become
regular events; while in Mishawaka one major
meeting had been held, all of which had followed
upon a gathering arranged last summer in New
Albany. Further, the Executive Committee, in
view of the lack of finances, supported and secured
the consent of the convention for an award of
prizes, for which the societies are to raise money
during the year, for the benefit of the treasuries
of the local societies and the State League. The
notice from the Central Verein that the per capita
tax due it had been increased was accepted as per-
fectly legitimate and payment approved; however,
for the time being this obligation is to be met with
the aid of monies to be obtained in the manner
described, while the State League will leave its own
annual dues at the rate hitherto obtaining. If these
decisions are carried out conscientiously during the
year, renewed activity and strength may be looked
for in the Indiana organization; thus also the
ground may be prepared for the necessary increase
of the annual dues—a disagreeable but necessary
routine matter.

Even had the Mishawaka convention decided to
achieve far more difficult tasks than those contemplated,
the inspiration provided on that occasion would appear
to have been more than adequate. For—to note but one
feature at this moment—the address in which His Lord-
ship the Bishop of Fort Wayne, the Rt. Rev. John F.
Noll, expressed his appreciation of the C. V., and as-
sured the members their labors were worthy of the
greatest efforts and most intensive co-operation, was
of a character to make of the members who constituted
his audience veritable apostles in the cause of the State
League and the C. V. Lesser endorsements have
caused minorities to work wonders in various causes;
that conferred by His Lordship of Fort Wayne upon
the Indiana organization and the larger society should
inspire our members in Indiana to overcome the diffi-
culties confronting them and their Staatsverband.

Nor was the address of Bishop Noll, delivered on
the morning of the last day of the convention, the sole
inspirational feature. Taking them in the order of
time, there was the compelling sermon of the Rev.
Didacus Gruenholz, O. F. M., of Indianapolis, on The
Church and Catholic Social Action at the high mass
on Sunday; the trenchant remarks of the Rev. Chas.
Thiele, of Ft. Wayne, in the course of the Monday
afternoon and the Tuesday morning sessions; the urgent
pleas for co-operation in Catholic Action by the rep-
resentative of the Central Bureau, Mr. A. F. Brock-
land, in the business sessions and at the mass meeting
on Monday evening, the theme of his principal address
being Catholic Action in the Service of Christ the
King; the gratifying record of achievement of the
Women's Union of the state, submitted at the mass
meeting by the President, Mrs. Anna Kunkel; the
fervent exhortation of the chairman of the mass meet-
ing, Mr. Henry Seyfried, Indianapolis, Vice-President
of the C. V.; the presence and encouragement of a
number of devoted priests; and, but no means the least,
the fine example of generosity toward various Central
Verein purposes of a number of societies and the eager
co-operation of the majority of the delegates.

These forces, properly utilized, may be made fruitful
for the strengthening of the State League. There is
warranted reason to hope that this development may
take place, for practically all of our State Leagues are
growing more vigorous, although many of them are
obliged to contend with similar difficulties as those
Indiana has been encountering for several years. The

growth of the Women's Union in that state, which is now stronger by 600 members than it was a year ago, while its activities are extremely creditable, may serve, too, to inspire the men's organization to rouse itself to more intensive action throughout the year.

Monday's deliberations were preceded by a solemn requiem mass for the departed members of the State League and the Cath. Women's Union; Tuesday's by a pontifical high mass of thanksgiving, celebrated by His Lordship, Bishop Noll. The resolutions adopted deal with: Pope and Church; Home and Family; Catholic Propaganda; Social Question and World Problems; The Press.

The officers for the coming year are: Spiritual Directors, Rev. Chas. Thiele, Fort Wayne, and Msgr. F. X. Unterreitmeier, Evansville; President, Jos. Hoch, Richmond. Vice-Presidents, Frank Schneider, Lafayette, and Jos. Ganser, Mishawaka; Secretary, Carl J. Kunz, Indianapolis; Treasurer, Anton Stolle, Richmond. The convention elected President Joseph Hoch and Mr. Fred Rupp, the latter of Evansville, as delegates to the C. V. convention.

An exchange of greetings by telegram was made with the convention of the Cath. Union of Missouri, in session at Jefferson City. A further telegram was sent to the participants in the Pilgrimage of the C. V. and the Cath. Women's Union to Rome and Assissi, who left the pier at Brooklyn on the closing day of the convention. Rev. John C. Keller, pastor of St. Joseph parish, Mishawaka, and the parishioners extended cordial hospitality to the delegates, and tendered them a luncheon in the parish hall on Sunday noon. The Mayor, Hon. Ralph W. Gaylor, had, earlier in the day, greeted them in an address, in which he dwelt in a laudatory manner on the sterling character of the German Catholics among the Mishawaka pioneers.

Missouri State League Convention a Successful Social Conference

The Catholic Social Week is practically unknown in our country, while Catholic Social Conferences are by no means frequent. To arrange an out-and-out Conference of this sort, and to secure an attendance of more than two hundred men and women, most of them from the humbler walks of life, would seem well-nigh impossible. Yet the 35th annual convention of the Catholic Union of Missouri, held on May 15-17 in St. Peter's parish, Jefferson City, was to all intents and purposes a Catholic Social Conference, not attended by specialists but by some 36 priests, most of them engaged in parish work, merchants and entrepreneurs, salesmen and office men, farmers and industrial workers, while the women are largely housewives. The fundamental oneness of thought permeating the sermon, the addresses delivered at the general mass meeting, the more important talks made at the banquet, the lectures held in the special mass meetings for women and for young men, the major addresses and reports heard in the business sessions, the conferences of the committee on Resolutions and the presentation of the resolutions themselves, this oneness and the underlying social note of practically all of the public utterances and declarations served a high educational purpose and made of the entire convention nothing less than a course of Social Study or a Social Conference. This is a highly creditable achievement, rendered possible by preliminary labors extending throughout the history of this State League, and more particularly through the two decades last past. That the attendants ap-

preciated what was thus offered them and even the rank and file had contributed to, a common, spontaneous verdict of priests and folk after the convention; which shows, to the presentations, with all their serious thought, had been "popular" in the best sense.

The fact, already noted, that nearly forty were in attendance; the circumstances that Bishop of St. Joseph, Rt. Rev. F. Gilfillan, celebrated the Pontifical High Mass on Sunday; Governor Baker attended the banquet and was one of the speakers; that no less than 250 delegates and women, were in attendance; that representatives of the standing committees recorded creditable accomplishments; that the C. V. Women's Union in particular have prospered, have definitely decided to add a charitable work of real magnitude, a home for incurables, to other activities; that the Young Men's Conference have made progress during the year—all these considerations served in part to inspire the participants, and in part to reassure them of the eminently worth-while character and solidity of the organization, its activity throughout the year, and the necessity for sustained co-operation in it. Conditions of such a nature do not subject delegations to an emotional appeal but convince them anew that whatever they and their societies do toward promoting the State organization is of value and necessary. Thus the best possible argument for the need to contribute the annual dues is offered.

While the Resolutions Committee and the Executive Committee held sessions on Saturday evening, the delegates were welcomed on Sunday morning by V. Rev. John J. O'Conor, pastor of St. Peter's, the Hon. Cecil W. Thompson, Mayor, and Mr. Edw. P. Vilm, President of St. Peter's Nevolent Society, the latter reading the welcoming address prepared for the occasion by the late Hy. Wallau before his death several months ago. The sermon delivered at the high mass by Rev. John D. Diederich, C. SS. R., Provincial Superior of the St. Louis Province of his congregation, was on the text: "Thou art Peter, and upon this rock I will build my Church." The features of the mass meeting on Sunday afternoon were addresses by Rev. Al Schwitalla, S. J., Regent of the School of Medicine of St. Louis University, on "Thoughts and Deeds of Today" dealing with the false philosophy permeating the phases of life and activity, and the need for the re-education of Christian principles; and by Mr. H. J. J. Meyer, of St. Louis, answering the question: "Should we Surrender Self-Government?" and arguing against the centralization of power in the hands of the Federal Government.

The joint business session on Monday morning was marked by the reading of the message of the President, Mr. John P. Rehme; of that of the President of the Branch of the Catholic Women's Union, Mrs. M. Brink; a report on the endeavors of the Young Men's Committee by their Moderator, Rev. Blase J. Scheffer; by a discussion on the aims and endeavors of the Parish Welfare Committee by the Chairman of the committee on these grounds, Rev. Joseph Wentker, St. Louis; and a statement of the activities of the Central Bureau by its Director, Mr. Kenkel. The high note of purposeful endeavor and spiritual striving, which characterized this session, was maintained in an admirable manner in the afternoon, in the mass meetings, the first held under the auspices of the Catholic Women's Union, the second under those of the Young Men's Committee. "The Liturgical Apostolate" was the subject ably treated in the former by Rev. M. Hellriegel, of O'Fallon, Mo., while the Young Men's

was fittingly devoted to a discussion of a topic, all but unison ignored by Catholics in our country, "The Movement," the Rev. Blase J. Scheffer setting certain considerations of principle and practicable, his address being followed by a discussion. The was presided over by the Director of the Central as moderator of discussion, this feature of the eliciting considerable interest.

Toasts at the banquet were responded to by Gov. Baker; Mayor Thomas; Mr. Rehme (The Catholic); Mrs. Bresser (The Catholic Women's Union); Speed Mosby, Jefferson City (Church and State); Blase Scheffer (The Holy Father); Mr. F. P. Kenkel (Debt to Our Forefathers).

Reports of the Resolutions Committee; the Committee on Legislation; the Organization Committee; the Committee on Credit Unions, and sundry other committees elicited undivided attention. The Resolutions Committee had prepared its drafts after thorough discussion with scrupulous care, and its declarations were freely read but explained to the delegates before submitted to vote. They deal with: The Holy

Peace; Nationalism; Imperialism; the Situation Politico; Education; Rural Problems. Salisbury was chosen as meeting place for the 1928 convention. The chosen by the convention are: John P. Rehme, President; Barney Barhorst and Peter Vitt (the latter from Troy), Vice-Presidents; W. A. Schmit, Recording Secretary; M. A. Wohlschlaeger, Financial Secretary; L. Ullberg (Washington), Treasurer; Louis Naes and John Temmen, Banner Bearers; Ant. Esswein, Scheffer, Hy. Winkelmann, Conrad Hug (Kansas City); Judge Hy. Westhues (Jefferson City), Members of Executive Committee. (Where no city is named the place is St. Louis.)

* * *

Young Men's Committee held several brief sessions, which, however, did not interfere with their attendance at the sessions of the senior organization. They resolutions dealing with: The Catholic Union;ous Literature; Parish Activities; Citizens' Mili-training Camps. The officers are: Adam Lindner, President; Francis Prendergast and Arthur Hanebrink, Vice-Presidents; B. F. Klebba, Secretary, and Fred J. H., Treasurer.

* * *

The local committees had made thoughtful preparation for the numerous delegates and visitors and had a helpful program, a notable feature of their sessions was the production, in the Parish Hall on evening, of the comedy-drama "Gilded Youth" by er's Dramatic Club, under the able direction of Rev. Ogelweid. The play is from the Catholic Dramatic Brooten, Minn., Rev. M. Helfen, Director.

Resolutions of Conventions of the State Leagues

declarations of principles of the conventions C. V. and the State Leagues are, in most statements of more than passing moment. Fully prepared, and dealing with questions affecting Church and Society at present, they can serve the purpose of informing and guiding members. In order to fulfill this object they will be made the topics of lectures and discussions at District League and society meetings throughout the year—a task at which the Reverend, properly approached, will give a helping hand.

We quote the one or other of the resolutions of conventions of our State bodies.

Wisconsin branch of the C. V., at its Racine convention, adopted declarations dealing with the following subjects: Our Holy Father; Sanctifica-

tion of the Family; Cath. Missions; the Mexican Situation; Higher Education; Rural Problems; The Central Bureau; District Meetings; Our Young Men; Insurance Societies; Big Brothers, Big Sisters and Sponsorship; Credit Unions; Catholic Press; Mississippi Floods; Reforestation; Initiative and Referendum. To quote:

Catholic Press

We most urgently appeal to all Catholics to cultivate a taste for reading Catholic literature. It appears that the old German pioneers and settlers not only kept at least one Catholic paper but also read it. Unfortunately this is not true of the present generation. With every death of a German pioneer there lapses also as a rule a subscription to a Catholic paper or periodical. It is true that strenuous efforts are being made by many Catholic papers in the English language to make up for this loss, yet these publications are in their infancy and must consequently have our undivided support.

This is especially true of our Catholic dailies. We strongly urge that our weekly publications bring such reading matter as will be of general interest to the end that they may eventually develop into dailies. In order to create an incentive for the reading of Catholic papers we recommend that they vigorously combat all open attacks on religion, correct misrepresentations of the Catholic viewpoint on questions of religion and Christian morality, and thereby build up and strengthen an effective Catholic consciousness. We look forward to an earnest effort on the part of our weekly publications to develop into dailies so that we will be able to eliminate from our homes those secular papers which feature scandalous and immoral matter in word and picture, by supplanting them with Catholic dailies.

Our Young Men

The perpetuity of the Catholic Central Verein is dependent upon attracting young men to its ranks. Though difficult this is necessary; it demands adequate provision for the young men's physical, moral, intellectual, and social development and advancement.

Organization of our young men into parish societies, clubs, or sodalities has always been our aim. The need for such clubs or societies is just as imperative today as it ever was. These young men's societies, under proper leadership, become a source of untold good. There the young man is trained and developed to assume the more serious obligations of life. There he spends his impressionable years in Catholic surroundings and with Catholic companions, becoming, thereby, more intimately united to his Church. Anything that will accomplish this end, induce young men to join our Catholic Societies, and interest them in their aims is indeed to be recommended. Among the means to accomplish this end we suggest religious, intellectual and athletic activities. Study clubs, participation in dramatic entertainments of the parish, contests in public speaking, both oratorical and declamatory, and clean, wholesome sports of every description have been found to fill best the requirements of Young Men's Societies.

We offer our undivided moral and financial support to aid the young men in reorganizing and maintaining the Gonzaga Union; we will open to them our meetings, local, district, and public, and thus afford them opportunity for self-information on the great social questions which confront this modern age.

Our edition of Dr. E. LeBec's study of the Physiology of the Passion, which first appeared in the *Catholic Medical Guardian*, of London, is commented upon in the April issue of that Quarterly as follows:

"Our Anglo-German friends' frontispiece is from a German painting, exhibiting the scars of the lead-weighted scourges, showing well on the white paper, with different pictures of the Stations, and the whole get-up in type and format is very presentable."

Aus dem C. V. und der C. St.

Das Komitee für Soziale Propaganda:
 Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.
 Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.
 Chas. Korz, Butler, N. J.
 Rev. Theo. Hammek, Reading, Pa.
 Rev. Wm. J. Engelen, S. J., Toledo, O.
 Rev. A. J. Muench, St. Francis, Wis.
 Joseph Matt, St. Paul, Minn.
 H. B. Dielmann, San Antonio, Tex.
 F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central-Stelle des Central-Vereins,
 3835 Westminster Place, St. Louis, Mo.

Die Familien und Staaten kranken, weil sie entchristlicht sind, weil Christus in ihnen nicht die Rolle spielt, die er spielen sollte. Sind die Zellen krank, dann ist auch der Organismus krank. Von der Zelle der Familie muss die Erneuerung des Volkes (restauratio in Christo) ausgehen.

Dr. K. Albert Voegele.

Die katholische Aktion,

erklärt der diesjährige Fastenhirtenbrief des Fürstbischofs Endric von Trient, ist "die Miliz, die mit dem Apostolat der Bischöfe und Priester mitwirken muss. . . Vor allem muss Christus in unseren Herzen herrschen; daraufhin muss unsere Thätigkeit und all unsere Anstrengung zielen, wenn wir das Feuer des Apostolates fühlen wollen. Ein besonderes Hindernis für die Ankunft des Reichen Christi in unsere Herzen ist die Sittenlosigkeit. Darum der nothwendige Kampf der katholischen Aktion gegen sie."

Von Einem, dem Katholiken-Versammlungen wichtige Ereignisse waren.

Es giebt deren, die den Besuch einer unserer Generalversammlungen für Zeitverschwendung halten und mit spöttischen Redensarten auch andere von der Beteiligung abzuhalten bestrebt sind. Man möchte das Fernbleiben zur Tugend stempeln, und schaut daher mit einer Art Geringschätzung auf jene herab, die diesen Standpunkt nicht theilen.

Glücklicherweise ist die Zahl der hervorragenden, und eben so frommen wie tüchtigen Männer, die sich nicht schämen, diesem "Zeitvertreib" zu huldigen, nicht gering. Auch mögen sie sich auf edle Vorbilder in Deutschland berufen; darunter einen Priester, der zu dem sog. "Mainzerkreis" gehörte, "dessen Wirksamkeit auf dem religiösen, wissenschaftlichen und kirchenpolitischen Gebiete von der grössten Bedeutung nicht blos für die Mainzer Diözese, sondern für das ganze katholische Deutschland wurde." Ein Mann, von dem der grosse Historiker Pastor behauptet, er sei neben Ketteler "unstreitig das hervorragendste Mitglied dieses Kreises gewesen, durch den Mainz für längere Zeit zum Brennpunkt aller katholischen Interessen Deutschlands wurde."

Es war dies der Domvikar und Generalvikar Dr. Joh. Bapt. Heinrich (1816-1891), der erst von dem ebengenannten grossen Bischof auf den rechten Platz gestellt worden war. Wie Ludwig Freiherr

von Pastor in einem erst in jüngster Zeit dachten Heinrichs gewidmeten Lebensbild nahm dieser regelmässig an den Generalversammlungen der deutschen Katholiken theil. Ja, erklärt, sie seien "ihm ans Herz gewachsen."

"Er scheute keine Mühe," heisst es dort weiter, "um bei ihnen zu erscheinen. So sich schon im April 1849 einen Urlaub, um den damaligen Verkehrsverhältnissen beschwagen. Auch später hat er kaum irgendeine Tagungen versäumt und sehr oft durch pr Reden deren Glanz erhöht. Was er bei solchen Gelegenheiten ausserdem 'durch selbstlose durch freundliche Vermittlung, durch herzlichen Spruch gewirkt,' ist, wie der Verfasser des Artikels in der 'Kölnischen Volkszeitung' (1891) mit Recht betont, 'kaum hoch genug anzugeben.'"

Diese Darstellung mag jenen zum Trockenen, deren Beteiligung an unseren Generalversammlungen von manchen bekrittelt oder bestreit wird.

Kongregation und Jugendbewegung.

Auf der in Jefferson City abgehaltenen Generalversammlung der Kath. Union v. Mo. wurde ein vielversprechender Neuversuch gemacht, die Kongregationbewegung im Wirkungskreis jenes Verbands zu beleben. Rev. Blase Scheffer gewann sich der von ihm vertretenen Sache viel Sympathie durch seinen Vortrag über "The Youth Movement".

Da Rev. Fr. Scheffer sich vor allem auf die Jünglingssodalitäten stützen will, besitzen die Führungen des Pater Wiederkehr, S. J., überzeugend, die Kongregation biete der Jugend heute nicht genug, für alle, die Interesse haben für unsere jugendliche Welt, besonderen Vorschriften. Der genannte Ordensmann erklärt in seinem jüngst erschienenen Büchlein "Hochziele echter Mission und Verehrung":

"Die Kongregation hat ganz andere Ziele als die Jugendbewegung. Sie hat sich ihr Ideal viel besser gesteckt. Sie verlegt sich auf Werke des Apostolates, die mehr unmittelbar das göttliche betreffen: Eucharistie, Katechese, Pfarre, Caritas, Missionen. . . Sie verlangt vom einzelnen ein grösseres Mass von Opfermut, stillerer Kleinarbeit, als die Jugendbewegung. Sie benügen sich damit, die grossen Massen in christlich-jugendlichem Geist zu erneuern; die Kongregationen sollen ihrem Ideal nach alle Jugendfeinde sein. Die Kongregation steht darum nicht im Gegensatz zur Jugendbewegung, sondern die eine ergänzt die andere. . . Man beginnt fernher zu erkennen, dass die alten Kongregationen überall auch für die körperliche und geistig-gemüthliche Ausbildung der Sodalen sehr viel gethan haben. Sie waren keine Frömmigkeitsvereine mit pensionierten Mitgliedern. Die alten Kongregationen waren

¹ Pastor v. Der Mainzer Domdekan Dr. Joh. Heinrich, Freiburg, 1925, pp. 12-13.

Sinne jugendbewegt. Ein Blick in das völle Leben der damaligen Zeit zeigt dies deutlich. Heute trennt man gewöhnlich Jugend und Kongregation. Das Ideal ist die jugend beider. So führt die Kongregation das jüngste Geschlecht zu einem jugendlich und sittlich starken Leben der Vollkommen-

Das Apostolat der Kleinarbeit.

zu den schwerigsten der C. St. gestellten gehörten jene, welche ihr vom Josefswerk milienfürsorge in Wien überwiesen werden. es sich doch um Nachforschungen überbleiben nach Amerika ausgewandertercher, über deren Aufenthalt u. s. w. nur nsichere Angaben vorliegen. Oft gilt die Person als verstorben; in derartigen Fällen den Todtenschein aufzutreiben, weil er dieheit, eine wilde Ehe und die daraus heringenen Kinder zu legitimieren, bietet. schend es uns nur zu oft nicht gelingt, die geten Nachrichten oder Urkunden aufzutvermögen wir doch ab und zu Erfolge zu eren. Auf einen solchen Fall bezieht sich theilung der ehrw. Schw. Pankratia v. hl. Sekretärin des genannten Liebeswerks, die term 8. April d.J. schreibt:

Josefswerk der Familienfürsorge (früher Hilfs für christliche Ehen) dankt herzlichst für die idung des Todtenscheins der Frau Anna S—, ur die gütige Spende, die Sie dem Werk dadurch liessen, dass sämtliche Auslagen in dieser enheit vom Central Bureau getragen wurden." gleiche Brief erklärt des weiteren: Ausführungen über die Quäker sind überaus ant und sind wir stets dankbar, wenn wir in Fragen Aufklärung erhalten." in diesem Fall bezog sich unsere Korrenz mit der Wiener Stelle auf einen Ehekasus.

Das europäische Hilfswerk.

llgemeinen Annahme, es herrsche in Deutscchein Noth mehr, widersprechen beachtens- Äusserungen aus jüngster Zeit. Schreibt uns der hochwst. Christian Schreiber, von Meissen, am 15. April im Anschluss

Empfangsbestätigung:

ist eine willkommene Oster-Freude für mich und Priester meines Bisthums, denen ich diese Messen sogleich vertheilen werde. Bleiben Sie, bitte, Noth und der Noth meiner Priester auch in hilfsbereit eingedenken."

ige der Verarmung des Mittelstandes, nied- löhne und weitverbreiteter Arbeitslosigkeit, e Katholiken Deutschlands häufig nicht in ge, Messen zu bestellen. Daraus erklärt sich e Stelle aus dem Briefe des hochw. Dom- Oskar Stoff, in Königsberg, vom 7. Mai:

bin Ihnen immer wiederum dankbar, wenn Sie mir schicken, denn ohne Ihre Hilfe würde ich al längere Zeit ohne jede Stipendien sein."

in wurde bei uns wohl hie und da die Ansicht er, das deutsche Volk habe es an Anerken- ehen lassen für die weitreichende Hilfe, die r allem von den Deutsch-Amerikanern zutheil den seit 1919. Diese Behauptung widerlegt

das von uns auf keine Weise herausgeforderte Schreiben des hochwst. Hrn. Caspar Klein, Bischof von Paderborn, vom 27. April d.J. Auch ihm war eine Anzahl Messstipendien überwiesen worden; er schreibt:

"Es drängt mich, für diesen neuen Akt Ihrer Güte meinen verbindlichsten Dank auszusprechen. Für Persolvierung der bestellten heiligen Messen durch arme Diasporapriester habe ich sofort Sorge getragen. Sie dürfen überzeugt sein, dass wir dem Central Bureau für das viele Gute, das es uns in bedrängter Zeit hat zutheil werden lassen, dankbar bleiben bis zum Tode. Es kann nicht oft genug betont werden, dass wir ohne die Hilfe von Amerika uns nicht über Wasser hätten halten können. Dieses gilt vor allem von den vielen caritativen Anstalten und von den Seelsorgsstellen der Diaspora unserer Diözese."

Des weiteren bestätigt unsre Behauptung eine Äusserung des hochwst. Hrn. Kardinals Bertram, Fürstbischof von Breslau, der uns unterm 9. Mai versichert:

"Es erfüllt mich stets mit neuer Freude und Dankbarkeit, dass Sie immer wieder an bedürftige Priester meiner Diözese denken. Gott vergelte Ihnen all Ihr Wohlthun!"

Mitarbeit am Missionswerk.

Wenn die Sekretäre aller dem C. V. angeschlos- senen Vereine dem Beispiel des Hrn. Louis Beyer, Schriftführers des St. Augustinus Männer-Vereins zu Newark, nacheifern wollten, so vermöchte die C. St. vielen seeleneifrigen Missionaren Hilfe zu bringen.

Hr. Beyer nahm, in Übereinstimmung mit einem oft ausgesprochenen Wunsche des C. V., jüngst im genannten Verein und im Hl. Namen Verein eine Kollekte auf für die ausländischen Missionen, die \$11.30 ergab. Bei 1300 Vereinen, die heute im C. V. zusammengeschlossen sind, ergäbe sich bei gleicher Thätigkeit und durchschnittlich gleicher Kopfzahl eine Summe von jährlich vierzehn Tausend Dollars. Das ist das Doppelte von dem, was die C. St. bisher in einem Jahre den Missionaren zuzuwenden vermochte.

Der im Laufe der letzten Jahre oft ausgesprochene Gedanke, die Welt müsse durch Liebe gerettet werden, sollte uns vor allem an die Pflicht mahnen, die Missionare zu unterstützen, und zwar vorzüglich jene deutscher Zunge, weil Deutschland und Österreich nicht mehr in der Lage sind, ihnen in ausreichender Weise zu Hilfe zu kommen. Wollte nur jedes Mitglied des C. V. und des Frauenverbandes dem Missionsfonds der C. St. zehn Cents zuwenden, so ergäbe das die recht stattliche Summe von wenigstens siebenzehn Tausend Dollars! Und warum sollte es nicht möglich sein, dieses Ziel zu erreichen? Nur mangelnder Eifer und guter Wille verschulden, dass wir dieses Ziel nicht längst erreicht haben, und zwar Jahr für Jahr.

* * *

Überhaupt macht sich der gute Geist, der allwärts im Staatsverband New Jersey herrscht, gerade durch Freigebigkeit für alle guten Werke bemerkbar. So sandte uns unterm 16. Mai Hr. Emanuel Drescher, als Schatzmeister des Hudson Co. Verbandes, \$30.50 als Ergebnis einer Kollekte,

aufgenommen in dessen letzten Monatsversammlung mit der Bestimmung: für arme Missionen.

Wo bleiben die übrigen Sekretäre?

Seit Erscheinen unseres Freien Flugblattes, "The Church and Politics," sind 45,000 Stück vertheilt worden und zwar mit der Hilfe von 183 Sekretären, aus einer Gesamtzahl von 1,308 Sekretären. Warum 1,125 Beamte dieser Gattung nicht von sich hören liessen, gehört zu den ungelösten Räthseln unserer Bewegung. Es giebt so viele verschiedene Möglichkeiten zur Vertheilung dieser Flugblätter, dass es schwer hält, eine Entschuldigung für jene Sekretäre zu finden, die es regelmässig versäumen, sich an unserem Pressapostolat zu betheiligen.

Als der Distrikts-Verband von Peoria jüngst den Beschluss gefasst hatte, sich mit einer möglichst grossen Anzahl Mitglieder an der Tagung des Kath. Vereinsbundes v. Ill. in Decatur zu betheiligen, nahm Hr. Jos. Johnigk, Prot. Sekretär des dortigen St. Josephs Unterstützungs-Vereins, die Gelegenheit wahr, der Einladung an die Mitglieder dieses Vereins, sich daran zu betheiligen, das genannte Flugblatt beizulegen. Er empfahl in seinem Schreiben vom 18. Mai den Mitgliedern, es eifrig zu studieren, daraus Lehren zu ziehen, und es dann an andere, die sich dafür interessieren mögen, weiter zu geben.

Und solcher Gelegenheiten zur Verbreitung unserer Schriften giebt es viele. Ob sie benutzt werden, oder unbenutzt vorüber gehen, hängt zumeist von dem Verständnis und dem Eifer des betf. Sekretärs ab. Gelingt es unserer Bewegung nicht, in jedem einzelnen Verein wenigstens einen verständnisvollen Führer zu erwerben, so wird sie auf die Dauer versagen, und zwar weil wir das Gewicht nicht auf Centralisation legen, sondern auf das föderative Prinzip.

Romfahrt des C. V. und Peterspfennig.

Die Theilnehmer an der Pilgerfahrt des C. V. und des Frauenbundes nach Rom und Assisi verliessen New York unter den günstigsten Aussichten. Unter Führung des Erzbischofs von San Antonio, des hochwst. A. J. Drossaerts, und des Präsidenten des C. V., Hrn. Korz, sind 183 Laien, Männer und Frauen, nebst etwa 15 Priestern, an dem Zuge betheiligt. Ferner konnte Hr. Korz der C. St. kurz vor der Abfahrt mittheilen, der Peterspfennig belaufe sich auf etwas mehr als \$4000.00. Zu dieser Summe hat allerdings Hr. John E. Loibl, Vertrauensmann der Dampferlinie, als höchsten Einzelbeitrag, \$2000.00 beigesteuert.

Über die Abfahrt berichtet von hoher See Hr. Leo Karowski, Chicago, an das "Kath. Wochenblatt":

"Am Dienstag morgen, 17. Mai, zelebrierte der geistliche Protektor dieser Pilgerfahrt, Se. Gnaden Erzbischof Arthur J. Drossaerts, in der Assumption Kirche die Abschiedsmesse, zu welcher sich alle Theilnehmer eingefunden hatten. Darauf bestiegen die 184 Pilger, nebst dem hochwst. Erzbischof und etwa 15 Priestern die bereit stehenden 'Busses,' um nach einstündiger Fahrt die 'Providence' in Brooklyn zu erreichen. Gegen 12 Uhr mittags bewegten die Maschinen des mächtigen Schiffes an, sich zu bewegen, und langsam ging's hinaus auf die hohe See . . ."

Zum Peterspfennig haben zwischen dem 15. Mai Vereine und Einzelne die nachstehenden Beigesteuert:

St. Heinrich Unt. Ver., Philadelphia, \$5; St. Paul Pennsylvania, Kollekte, \$19; St. Leo Ver. N. D., \$15; Staatsverb. California, \$70; durch Sekretär F. J. Dockendorff La Crosse, Wis., Longinus Zweig No. 7 Kath. Garde v. Amerik \$5.30; Frau Josephine Hermann, Butler, N. J., v. Hl. Namen Jesu, Reading, Pa., \$15; durch Sekendorff, \$30; Staatsverb. Kansas, \$25.50; Hr. John Geschäftsführer der Pilgerfahrt, \$2,000.00; Staatsverb. Kansas, \$5; F. X. Mangold, Chicago, \$5; Jos. N. Maccagno, \$5; Frauenbund, Reading, \$10; St. Michael Madison, Wis., \$10; P. J. A. Binder, East Moline, Ill., \$5; Frauenbund, N. Y., \$25; Staatsverb. N. Rev. Adelbert Frey, Paterson, N. J., \$5; L. Chicago, \$5; SS. Peter-Paul Ver., Karlsruhe, N. Frauenbund, Philadelphia, \$10; durch Sekretär Dorff, \$20; Frauenbund, Jersey City, \$15; St. St. Hof C. O. F., Peru, Ill., \$10; Zw. No. 6 George, Pittsburgh, \$10; St. Aloysius Unt. Ver. N. Y. C., \$5; John J. Messer, N. Y. C., \$2; Albrecht, N. Y. C., \$5; Albany, N. Y., Zweig \$5; Delegation zur Konvent. d. Staatsverb. Kan. St. Joseph Unt. Ver., Andale, Kans., \$6; Fr. Baltimore, \$25; C. V. v. Wisconsin, \$200; St. Michael Racine, \$5; Frauenbund, Cleveland, \$10; New d. C. V., \$100; Buffalo Zw. d. C. V., \$25; Fr. Buffalo, \$25; C. V. New York \$37; 14 Hl. N. Zw. C. O. F., Chicago, \$5; Al. Mueller, Chicago Johannes Jungm. Unt. Ver. Stadt N. Y., \$5; Z. of St. George, Latrobe, Pa., \$1; Frau Elis. J. Butler, N. J., \$1; Staatsverb. Mo., \$26.01; Fr. Cleveland, \$5; Fr. D. Mayer, Brooklyn, \$5; Kol. Brooklyn, \$5.

Aus den Kreisen des C. Staatsverband Kansas beschliesst Gründung eines Frauenbundes.

Der Staatsverband Kansas hat heuer wieder den Reigen der Staatsverbandsversammlungen öffnet mit der am 5.-6. Mai in Herndon—in westlichen Theile des Staates, an der Grenze von Nebraska—veranstalteten Tagung. Die Versammlung trotz manchen Schwierigkeiten, die sich aus der Lage des Festortes ergaben, erfolgreich war, zeugt für den Ernst der Spitze des Verbandes stehenden Männer, welche, die sich als Delegaten an der Tagung beteiligten. Eine Schwierigkeit ergab sich darin, dass in den in Betracht kommenden Gemeinden, welche Festlichkeiten die Aufmerksamkeit der Priester und Vereinsmitglieder heischten, so die Zeit der Tagung noch Ende April abgelaufen war. Dazu kam, dass man sich einen so entlegenen Tagungsort geeinigt hatte, dass man fast befürchten musste, viele würden, nachdem sie die Tagung verlassen, nicht wieder zurückkehren. Trotzdem aber fanden sich 8 Priester und an die 60 Delegaten und andere Theilnehmer auswärts zu der Tagung ein, deren in zwei volle Tage im Auto auf dem Wege zur Konventionsstadt zubrachten. Mehrere Delegaten legten mehr als 300 Meilen auf schlechten Wegen zurück um sich an der Konventionsarbeit beteiligen zu können.

Die so bewiesene Hingabe an die Sache des Staatsverbands bekundete sich auch in der Beteiligung an

und in den Berathungen. Unter den Entschliessungen namentlich jene hervorzuheben, in der sich der zugunsten der Gründung eines Staatszweiges des Landes ausspricht; und zwar solle im Laufe des reichend vorgearbeitet werden, so dass auf der Generalversammlung, die in Ellis, im westlichen Staates, stattfinden wird, die Gründung voll von der Konvention gutgeheissen werden können. Zu diesem Beschluss bot Rev. A. Mayer, Berather des Landesverbandes der Frauen, der der C. St. erschienen war, während der dale Antrag von dem hochw. P. Ildefons, O. M. Marienthal, gestellt wurde.

Die Beachtung verdienen die Festpredigt, die Rev. Vornholts, Almelo, am Donnerstag Morgen während Rev. C. Dreiling, Oberlin, unter Assistenz zelebrierlichen Hochamtes, über "Das Laienapostolat"

Ansprache Rev. Vornholts in der Geschäftsversammlung am Donnerstag Nachmittag über "Kleinarbeit," Einme der von der C. St. ausgehenden Anregungen für die Festrede des hochw. A. Mayer in der Massenversammlung am Donnerstag Abend, die "Die Mitarbeiter Katholiken an der Wiederrichtung der Königswahl" behandelte; die Ansprache des Kommissars Rev. J. Grueter über Kulturleistungen der C. St. Außerdem verdient namentlich die Botschaft von Hrn. Mohr erwähnt zu werden. Hr. Mohr nicht nur über seine und des Sekretärs, Hrn. Antrops, Beteiligung am Eucharistischen Kongress der Tagung des C. V., sondern auch über Erneuerungsbemühungen im Staatsverband und Mitarbeiter C. St. in Angelegenheiten der Gesetzgebung im Kongress und in der Staatslegislatur. Die Schaffung tüchtigen Legislaturkomitees befürwortend,

Hr. Mohr den Kampf, den der Staatsverband mit Hilfe einer Reihe angeschlossener Vereine, in seiner Legislatur ausgefochten. Durch die C. St. war gemacht auf eine bereits vom Senat angelegte Vorlage, eine sog. "Eugenics Bill," die die Eheverhinderung in unvernünftiger Weise erschweren würde, mit den Vereinen den Kampf gegen die Bill aufgenommen. Glücklicherweise habe man schliesslich Erfolg. Der Vorfall beweise aber, wie sehr nothwendig es und wachsames Komitee sei.

Die freudliche Förderung hat der Verband durch den St. Joseph Vereins, von Marienthal, der 100 Mitglieder zählt, erfahren; dieser Verein war durch den hochw. Pater Ildefons und 6 Laienvertretern, die den langen Weg nach Herndon im Rückgelegt hatten. Ermuthigend wirkte auch das, das der Bischof von Concordia, der hochw. P. Bef, an die Konvention richtete, wenngleich darin kein Bedauern darüber aussprach, der Tambilleben zu müssen. Dass der Verband mit C. V.

St. mitarbeiten will beweist von neuem die Tatsache, dass man in der Versammlung eine Sammlung St. aufnahm, zur Bestreitung der Druckkosten des Buches in der Sprache der Sioux-Indianer, man \$50.00 aus der Kasse für den Peterspfennig. Die von der Konvention angenommenen Begehungen: Treue dem Hl. Stuhl; Vertheidigung der Eltern auf die Erziehung der Kinder; der kath. Presse; Unterstützung der einheimischen wie der ausländischen Missionen.

Die Teilnehmer an der Konvention wurden von den Bischöflichen und den Gemeindemitgliedern auf das Beste aufgenommen und bewirkt. Der hochw. P. D. M. Cap., bewilligte die Delegaten in der Geschäftsversammlung, der Bürgermeister, Dr. A. Kenstein, in der Massenversammlung, zu der die 250 Männer und Frauen eingefunden hatten. Hochw. Pater Robert hielt in einer der Sitzungen eine Rede über Zusammenarbeit der Vereine. Hr. Mohr wurde als Delegat zur Generalversammlung gewählt. Die Beamten, meistens wiedergewählt, Geistlicher Berather, Rev. J. J. Grueter, Andale; Hrn. Mohr, St. Marks; Vize-Präsident, Ben. Bacht; Andale; Sekretär-Schatzmeister, John A. Antrop, Colwich; Exekutiv-Ausschuss, Nick Thim-

mesch, Ost; Jos. Erbert, Sr., Ellis, und F. J. Holthaus, Seneca.—Am Freitag morgen wurde ein Seelenamt für die verstorbenen Mitglieder des Verbandes zelebriert.

Worte der Anerkennung für die C. St. spricht Hr. Jos. Haspert, Sekretär des Staatsverbandes Nord Dakota, in einem Schreiben aus, das den Wunsch äussert, ein Mitglied unseres Stabes möge auf der am 21. u. 22. Juni in Karlsruhe abzuhaltenen Generalversammlung die Hauptrede halten. Er schreibt:

"Wir gedenken mit Freude und Dankbarkeit der Dienste, die Sie uns während der verflossenen Jahre erwiesen haben, und bitten Sie, uns auch in diesem Jahre wieder Ihre Hilfe und Mitarbeit zukommen zu lassen."

Gerade unseren kleinen Staatsverbänden, wie Nord Dakota und Kansas, hat die C. St. seit Kriegsschluss besondere Aufmerksamkeit zugewendet, und sich dadurch viele dankbare Freunde gewonnen. Leider vermochte sie weder dem Staatsverband Californien noch Oregon die gleichen Dienste zu erweisen, wegen der allzu grossen Entfernung und der hohen Unkosten einer Reise in jene Gegenden. Seit dem Besuch des verstorbenen Präsidenten Frey in beiden Staaten, hat sich daher leider kein Vertreter des C. V. an den Generalversammlungen jener Verbände beteiligt. Eine baldige Besichtigung der Konventionen in Californien und Oregon mit Männern aus führenden Kreisen des C. V. wäre daher wünschenswerth.

Der stets rege Exekutiv-Ausschuss des C. V. von New Jersey hielt am 8. Mai in der Bonifatius Gemeinde zu Paterson, wo im September die Generalversammlung tagen soll, eine Sitzung ab, zu der auch Delegaten, die nicht Mitglieder jener Behörde sind, eingeladen worden waren. Zwei Priester, der Geistliche Berather, Rev. E. J. Schulte, und der Pfarrer der Bonifatius Gemeinde, Rev. Adelbert Frey, sowie der Präsident des C. V., Hr. Korz, waren anwesend und hielten Ansprachen. Die Komiteeberichte lauteten fast wie derartige, auf Staatsverbandsversammlungen erstattete Meldungen über geleistete Arbeiten.

Das Legislaturkomitee berichtete über seine Bemühungen im Bundeskongress und in der Staats-Legislatur, und empfahl angelegentlich, die Mitglieder möchten sich nach dem von der C. St. erlassenen Rundschreiben über die Johnson Vorlage zur Beschränkung der Einwanderung richten. Das Agitationskomitee hatte eine ganze Reihe von Vereinsversammlungen besucht und einen Verein dem Staatsverband zugeführt. Vertreterinnen des Frauenbundes meldeten eine stete Zunahme an Mitgliedern und eine rege Beteiligung an Caritasarbeiten. Man übergab Hrn. Korz rund \$200.00 an eingelaufenen Beiträgen zum Peterspfennig, nebst \$50.00 aus der Kasse für denselben Zweck; zudem wurden der C. St. \$25.00 überwiesen für die Opfer der Hochflut im Mississippithal. Ferner berichtete man über die Möglichkeit, zusammen mit den Stadtverbänden New York und Brooklyn, eine möglichst grosse Zahl von Delegaten, eventuell in einem Sonderzuge, nach Philadelphia zur Generalversammlung des C. V. und des Frauenbundes zu führen. Zum Schluss wurden noch Vorbereitungen auf die Generalversammlung des Staatsverbandes erörtert.

Das Festkomitee, das in Akron Vorbereitungen auf die am 26.-28. Juni in jener Stadt abzuhaltenen Generalversammlung des Staatsverbandes Ohio trifft, richtet eine herzliche Einladung zur

Beteiligung an die dem Männerverbande und dem Frauenbunde angeschlossenen Vereine. Sie werden ersucht, die höchste zulässige Zahl von Delegaten, bezw. Delegatinnen zur Konvention zu entsenden; das Komitee habe alle Vorbereitungen getroffen, sie in entgegenkommender Weise aufzunehmen. Man möge berücksichtigen, dass "den brennenden Tagesfragen Rechnung getragen werden" müsse; nur wenn das geschehe, könne "die mühsame Arbeit segensreiche Früchte bringen."

Die Konvention findet in der St. Bernhard Gemeinde statt, deren Pfarrer der hochwst. Msgr. F. A. Schreiber ist; Hr. John A. Greissing ist Vorsitzer des Festausschusses, Hr. J. Ebenhoch des Presskomitees.

Im Namen des Connecticut Zweiges des C. V. richten die Herren Anton Doerrer, Präsident, und Leo Misbach, Sekretär, eine Einladung zur Beteiligung an der Generalversammlung an die hochw. Geistlichkeit und die angeschlossenen Vereine. Die Tagung wird am 25. und 26. Juni in New Britain stattfinden. Der neugegründete Frauembund wird gleichzeitig tagen.

Das in der Einladung angekündigte Programm sieht die folgende Tagesordnung vor: Nachmittags am 25., Sitzung des Exekutivausschusses; abends Unterhaltung.—Sonntag, den 26., Delegatenversammlung; Fest-Gottesdienst in der St. Peter's Kirche; gemeinsames Mittagessen; später Hauptgeschäftsversammlung und darauf Massenversammlung.

Die Jahresversammlung des Staatsverbandes Arkansas wird am 4.-6. September in der St. Bonifatius Gemeinde in Fort Smith abgehalten werden.

Pfarrer der Gemeinde ist der hochw. P. Peter Post O. S. B., früher in Scranton, der sich namentlich seit etlichen Jahren des Frauembundes und des Staatsverbandes in energer Weise angenommen hat.

Miszellen

Als eine Truppe jüdischer Schauspieler unlängst Washington besuchte, machten deren Mitglieder auch dem Richter Brandeis von der United States Supreme Court ihre Aufwartung. Er wurde jedem einzelnen Mitgliede vorgestellt, worauf er eine kurze Ansprache an sie hielt. In dem Bericht des "Daily Jewish Bulletin" heisst es: "Er schloss in Deutsch; 'Ich bin mit euch verbunden.'"

Zahlreiche Nachkommen "rassenreiner" Deutschen in unserem Lande beschämt das Verhalten dieses hervorragenden Juristen und Mitgliedes des höchsten Gerichtshofes unserer Republik.

Die jüngst in Chicago abgehaltene Generalversammlung der Kath. Garde von Amerika, die in jener Stadt ihre meisten Zweige und Mitglieder zählt, nahm mehrere beachtenswerthe Resolutionen an. Diese behandeln: Huldigung dem Hl. Vater; Rechte der Eltern in der Schulfrage und Schutz den Pfarrschulen; Anwendung der Grundsätze der Enzyklika Rerum Novarum auf die Arbeiterfrage; Verurtheilung der Folgen der Prohibition; Mitarbeit mit dem C. V. und der C. St. Der letzterwähnte Beschluss schliesst sich dem über die Enzyklika Leos XIII an und erklärt:

"Da wir den Nutzen und die Nothwendigkeit eines kath.

Volksvereins—den wir in unserem ehrwürdigen Central-Verein erblicken—voll und ganz erkennen empfehlen wir dringend den Beitritt und engeren schluss an diesen Central-Verein, welcher namentlich seine Central-Stelle in St. Louis, Mo., durch Bele (einschl. d. Vertheilung von Broschüren und schriften) das Interesse für die Fragen einer christlichen Gesellschaftsordnung weckt, damit so unser Volk erfahren und den Ernst der Zeit auch verstehen und würdigen lerne. Als pflichttreue katholische Männer wollen wir daher mithelfen an dem erhabenen unseres bewährten Central-Vereins in der Erstoberherrschaft einer gesunden Sozialreform in christlichem Geiste.

Der Kath. Gesellenverein breitet sich zusehends aus und bekundet ein kräftiges Wachsthum. Ein neuen Beweis hierfür bildet die am 18. Mai zahlreicher Beteiligung vollzogene Einweihung des Kolping Hauses in Detroit.

Die Weiherede hielt Rev. Joseph Wuest, C. S. Präs des Vereins; Hr. J. Wegner, Senior, schilderte Leben und Wirken des Gesellenvaters Kolping, wodurch Hr. Geo. M. Bilot, Präsident des Staatsverbandes Michigan, dem jungen Verein zu seinen bisherigen Leistungen gratulierte. Das neue Heim, mit traulichem Empfangszimmer, Speisezimmer, Versammlungssaal, bietet 500 sonen Unterkommen.

Folgende Einzelpersonen leisteten seit uns letzten Bericht einen Beitrag für den Stiftungsfonds: Hr. Johann Urschel, Albany, N. Y., \$100; Hr. John Ruetsche, Clayton, Wis., \$5; Hr. C. Schweickert, Jr., Peru, Ill., \$1; Rev. Chas. Artesian, S. D., \$3; Hr. Philipp Wagner, Allentown, Pa., \$1; Rev. Jos. Hensbach, Dimock, S. D., Hr. Christ Fischer, Erie, Pa., \$1.

Beschlüsse der Generalversammlungen der Staatsverbände.

Die von der 18. Generalversammlung des Staatsverbandes Kansas zu Herndon angenommenen Beschlüsse behandeln: Huldigung dem Hl. Vater; Hauptübel unserer Zeit, im Sinne der Erklärung des Hl. Vaters; Elternrechte auf die Erziehung der Kinder; Förderung der kath. Presse; Unterstützung der Missionen. Wir lassen zwei dieser Prinzipienklärungen folgen:

Die Hauptübel unserer Zeit.

Mit dem Hl. Vater verurtheilen wir die Hauptübel unserer Zeit: Den überspannten Nationalismus und Staatsvergötterung, sowie die unanständige Kleidertracht. Wir sind fest entschlossen, an der Beseitigung des Übel mithuzuhelfen.

Missionen.

Wir treten ein für eine thatkräftige Unterstützung einheimischen sowohl als der ausländischen Missionen. Indem wir dies thun begegnen wir einem Herzenswunsch des Hl. Vaters, der mit solcher Begeisterung für heilige Sache eintritt.

Gifts in Kind

were received from the following:

Clothing, shoes, etc. (for Missions): Utica Local C. V. of N. Y., 4 large shipping cases of clothing; Mr. Mat. Kuhl, Roscoe, Minn.; Mr. John M. Evansville; Mr. John Urschel, Albany, N. Y.; Mrs. M. Brady, Maywood, Ill.; Mrs. J. Joering and Miss M. St. Louis (34 yards gingham, for Solomon Islands); Clarisse Braucourt, St. Louis.

Books, Candles, etc. (for Missions): Mr. L. Schumann, Decatur; Mrs. Jos. Joering, St. Louis (statue of Christ); Miss Mary Voss, St. L. (cincture, candles,